

# ZION'S HERALD

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The Worcester Methodists are doing a great business. The Walnut Street Church has its walls up, roof on, and is busy finishing up its vestry, which it will occupy in a few months. It has a fine front of pressed brick and Ohio stone, and will be a very spacious and attractive edifice. Rev. A. McKeown is working diligently and with success in the disagreeable and necessitous task of raising funds for the coming payments. Help is greatly needed by this society. It is only a few years old, and has assumed a burden of great magnitude. We hope the friends of the Church will assist it in its grand undertakings.

Trinity Church opened its vestry last week Sabbath, and Rev. C. N. Smith preached on "I will dwell in the house of the Lord forever," a very able discourse. The funeral of a young sister, Mrs. Charles Woods, was attended in the afternoon, using the holy sanctuary with sad propriety, and Dr. Porter gave a happy sermon in the evening, full of good cheer, and in his best vein, on "As ye have opportunity, do good unto all men." The rooms were crowded last week Thursday and Friday evenings to a festival, and words of congratulation came from many friendly lips. No enterprise of a superior character has been undertaken in this Conference. The vestry rooms are large, numerous, finely adapted for general and special service, and by far the best in their arrangement of any we have ever seen. The audience-room will be the most elegant of any of our churches in this State, and the whole structure among the finest in the country. The architect, Mr. Thayer, has done his best. Rev. Mr. Smith, who belongs to the true guild of original masons, the builders of Christian churches, has shown himself worthy of the post of grand master in that order. He ranks high

among such clerical church-builders as Messrs. Twombly, Parkhurst, Wood, Collyer, Bigelow, the brothers Hanaford, and not a few others in this Conference, and many others in other Conferences. To them not a little honor is given on earth, and will be given in heaven. The lay associates of their brethren are worthy of great commendation for their services and sacrifices. To such men as brothers Pond, Clapp, Warner, Spaulding, Blake, Buttrick, and — (which blank is left for the insertion of names too numerous to mention), is due this great advance of our cause in the second city of the Commonwealth. They will not be forgotten. A good religious interest prevails, and the Lord is adding daily to the churches of such as will be saved.

THE BAPTISM OF POWER.—All our readers have devoured greedily Dr. Steele's first letter. It was copied into *The Advocate*, and will go the rounds of the press. None the less general will be the perusal of the second, prepared for the public, and printed in our last issue. It details modestly but confidently the wondrous effusion of the Holy Ghost. His words are chiefly valuable for their concluding advice; not disputation on the psychology of sanctification, but prayer and faith, are what is wanted. If our long debates at Boston, New York, and other preachers' meetings were changed into short prayers, the brethren would all be able to say, "How he opened mine eyes I know not; but this one thing I do know, whereas I was once blind, I now see." Every Monday's meeting should conclude with a half-hour's prayer for this baptism. So should every Church prayer-meeting. The national conductors of the camp-meetings acted very wisely in not allowing debate, and in bringing all to pray for this great salvation. They did not put verbal distinctions forward, but simply sought "the Power." This remarkable testimony seems thrust by the Spirit into the contentions of the hour in order that —

"All may catch the sacred flame,  
All partake the glorious bias."

May the Church and clergy feel the quickening power, and be everywhere baptized with the Holy Ghost sent down from heaven.

Gov. Claflin has the honor of being the first ruler in the world who has recommended in his message the giving of the ballot to woman. Massachusetts, as usual, leads the column, her only rival being Maine, who in the department of Temperance directs the way. The women of his native State, when they get the ballot, will have to put the statue of the Governor in the State House, with these words from his message:—

"With regard to the abstract right, it is difficult to see why one sex only should exercise the privilege of voting, and there certainly are many strong considerations why those now excluded should be permitted to share in public affairs."

The first female governor will undoubtedly recommend that honor in her first message, especially if that lady be Gov. Stone, or Gov. Howe, or Gov. Livermore.

One white Methodist in Baltimore had the pluck to follow out the request Bro. Creamer made to the Preachers' Meeting to speak of Emancipation on Emancipation Sabbath, and that was Bro. Creamer

himself. At the close of the service at the Monument Street Church, he went up into the altar, stated the day and its occasion, and asked that the congregation would sing, "Blow ye the trumpet, blow." There was a big blow of another sort. Some twenty highly indignant individuals stalked out; one went up to the minister, and demanded that he be silenced; but Bro. Blake, though a good ways from an Abolitionist, was committed to his pledge to let him speak, and would not "go back" on his word. So Bro. Creamer talked it out. Almost all the great congregation stayed, and many came and thanked him for his words. The ice is broken, thank the Lord, by this old Maryland brother, the son and brother of slaveholders. May many tongues imitate his heroic example.

*The Christian Guardian*, organ of the Wesleyan Canada Church, disapproves of a universal Methodist Church. Of course it would; for that Church is one of these same offshoots of ours, that ought never to have left us. The M. E. Church of Canada has no such feeling. Had our Church there stayed with us, that country would long since have been ours. It was the worst mistake we ever made, save one, that of letting the South go. Allow by our consent no disruption. If any churches go, call them by their right name, seceders, and keep the country, wherever it may be, still in our hand. That is, that ought to be, that will be, our policy.

We are sorry *The Congregationalist* feels bad because Rev. Rowland H. Allen was said to have been the writer of the words in favor of extemporaneous preaching, which we copied from *The Interior*. That gentleman writes for one of the Calvinistic Chicago journals. The piece clipped out of the correspondence was supposed to be from him. It is worthy of being from him, or any Congregationalist or Presbyterian pen. This attack on it and us is only expressive of the feelings of *The Congregationalist* towards Boston Presbyterianism, which it cannot away with. We hope it will feel better, and allow this twin brother of its faith to flourish, as it has had to those of other faiths and orders. When it next wishes to salute that Church, whether by such gracious words as "egotistic twaddle," which it applies to the Presbyterian cogitations, or by more true and proper phrases, we hope it won't fire at it over our shoulder.

Prussia has been compelled to eat a little humble pie. She sank six English ships in the Seine to destroy its navigation. The British Government raved about it as fiercely as they did at our Mason and Sli-dell case. The Prussia Government had to back down lower than we did, for it offered to pay the damage and dismiss the officer who did the deed. They won't worry over this bill, if so be that the Seine is really closed.

The chief public men who died in 1870, are Stanton, Lee, Farragut, Dickens, and Prim. The first three were made famous by war, the last by revolution. Dickens is the only one who has had a great and growing fame of many years. All the others were practically unknown ten years ago. So short a time it takes to make renown. It is not unlikely that they will exceed him in their future fame.

## Original and Selected Papers.

## NOTHING BUT LEAVES.

Near to the ancient way, that winding led  
From Bethany, through groves of olive wood,  
Down to Gethsemane and Kedron's bed,  
A fig-tree stood.

Dense foliage clothed the young and tender twigs,  
And fruit should cluster on the bending bough;  
Whoever came to look for ripened figs  
Should find them now.

A Traveller by chance was passing by  
As o'er the hills the beams of morning shone,  
And turning thence his stately footsteps nigh,  
Sought fruit thereon.

One may not always judge from outward show,  
A fair exterior our hope deceives;  
Upon this barren tree no fruit would grow —  
Nothing but leaves.

His name — He called himself the Son of Man,  
But when He speaks, the winds and waves obey;  
The fig-tree heard His voice, and at the ban,  
Withered away.

O faithless nation! O perverse and blind,  
Such the stern recompense thy guilt receives;  
Thy Lord came seeking fruit, yet came to find  
Nothing but leaves.

He watched and waited through long course of years,  
Loth to destroy, and granting oft reprieves;  
And still, as He hopes on, no fruit appears;  
Nothing but leaves.

Exhausted patience now at length must end,  
The smiles of love become a darkened frown;  
The word goes forth, The tree no longer tend,  
But cut it down.

And who art thou to mourn its hopeless fate?  
And who art thou to murmur and repine?  
These words of warning may to thee relate,  
This doom be thine.

The barren fig-tree is a type of thee;  
The Master often comes for fruit, and grieves  
Upon its goodly boughs no fruit to see;  
Nothing but leaves.

Poor idler! gird thee for thy daily tasks:  
Lost, wasted time no diligence retrieves,  
But it can give thee what thy spirit asks, —  
The fruit, not leaves.

Go thou and labor in the harvest field,  
And when the reapers bind the golden sheaves,  
The tree of life to thee its fruit shall yield  
Among the leaves.

## NEW POETRY.\*

The world never dies, and so poetry, in its rhythmic expression, is ever giving forth new life. The latest results of it issue from the pens of Brett Harte, and Jean Ingelow. The first has made a fame of his own, out of life in California, by prose tales of great freshness and power. He here essays verse. A poem long wandering through the newspapers like a ghost unchained, here finds the Elysian fields of a book, "The Address to a Pleocene Skull," in which the antiquity of man is admirably satirized. Said skull, after being appealed to in every scientific phrase for light as to the life among the "cheerful Pterodactyls," "festive Ichthyosaurus," and such sort, responded: —

"Which my name is Bowers, and my crust was busted  
Falling down a shaft in Calaveras County,  
But I'd take it kindly if you'd send the pieces  
Home to old Missouri."

He who wrote that fine satire, has shown a variety and aptness of talent in verse equal well-nigh to that which he has exhibited in prose. His "Cicely" is a half sad, half funny story of a lonely childbirth; his "Dow's Flat" a like queer tale of California life, a miner about to commit suicide through despair, striking a lead that led to prosperous fortune. Truthful James' account of Ah Sin's simple craft, hit the Chinese question in the eye as completely as the Pleocene skull did the pre-Adamite man, and as effectually demolished that chimera. The poems not in dialect are brusque, lively, humorous, and pathetic, as all true humor is, and have a touch and go that shows the editor no less than the poet. He has a great knack at handling the slang vocabulary, and a great dramatic gift, that equals Browning in quality, though less scholarly and less cultivated. His "Jim," despite its profanity, is a powerful bit of drama. An old miner asks a stranger, who is Jim himself, while drinking with him, about his old friend Jim. The stranger says he is dead! Then comes this close: —

Dead!  
Poor little — Jim!  
— Why, that was me,  
Jones and Bob Lee,  
Harry and Ben,  
No-account men;  
Then to take him!

\* Poems, by Brett Harte. James Osgood & Co.  
POEMS OF LOVE AND CHILDHOOD, by Jean Ingelow. Roberts Brothers.

Well thar — good-by, —  
No more, sir, — I —

Uh?  
What's that you say?  
Why dern it? Sho!  
No? Yes. By Jo!

Sold!  
Sold! why, you limb,  
You ornery  
Derned old  
Long-legged Jim!

"Her Letter" is equally lively. Cicely, who, half out of her mind, left her home, her husband hunted for on the alkali desert.

"Cicely! Cicely! Cicely!" I called, and held my breath,  
And 'Cicely' came from the canyon — and all was as still as death.  
And 'Cicely! Cicely! Cicely!' came from the rocks below,  
And just a whisper of 'Cicely' down from these peaks of snow."

He found her by her crying babe and the doctor's lantern. His patriotic rhymes are robust; "John Burns of Gettysburg" and the "Reveille" being the best. He will yet get rid of too great confusion of moral forces, and make the distinction God makes between the righteous and the wicked, and build up the world in truth and not in a bewildering maze of good and evil, without a plan and without a power.

Jean Ingelow begins her new book much wiser than Brett Harte. It has a noble purpose, and is lifted up by its aim. "Monitions of the Unseen" is the vague title of one of her best poems. A minister working among the poor, is crushed with the problem of life, its miseries and not recompenses. He was of the class

"Who give themselves to work for men;  
Cold is the world; they feel how cold it is,  
And wish that they could warm it;  
And in the doing of their work, they sighed  
As if it was their choice, and not their lot."

In pursuing his vocation, this curate

"Had struggled with the deadly waters, till  
His own head had gone under."

But children saved him from drowning. One of the poorest of these was —

"A three-years child  
That lay a-dying on a wisp of straw  
Swept up into a corner."

He died alone, uncared for, and a gloomier spell came over the curate. He walked moodily the church, which she well paints: —

"A great, brown cave  
Fluted and firm with pillars, and all dim  
With glorious gloom; but as the curate turned,  
Suddenly shone the sun — and roof and walls  
Were thickly sown all over, as it were,  
With seedling rainbows."

He sat to muse, and murmur at Providence or fate, and as he complained

"That it was hard to see the world so sad,"

he felt a surprise, and looked, and a child sat at his feet: the child just dead. The child gave him eyes to see, and ears to hear. The fiends raved around him an intelligible language, and he found how these fiends were hating him for rescuing the children from their grasp, and sheltering and guiding them, —

"Till the strong angels — pitiless and stern,  
But to them loving ever — sweep them in,  
By armful, to the unapproachable fold."

Thus they confess their impotency against his efforts: —

"To fill the fateful, the impregnable  
Soul-fold, and sow on earth the seed of stars."  
"O, hard is striving against love — the love  
Of the unspeakable, for if we sell  
The souls, He openeth out a washing-place;  
And if we grudge and snatch away the bread,  
Then He will save by Poverty, and gain  
By early giving up of blameless life."

The minister was made strong by this testimony of the evil ones, and followed the child up the dark stairs into the tower, —

"Lightened by the rays  
Shed out of raiment worn in high heaven,  
And hair wherein had smiled the light of God."

In the tower he heard the pigeons talk on the pride and petulance of man. How true is this: —

"They count themselves so wise,  
There is no task they shall be set to do,  
But they will ask God why? What mean they so?  
The glory is not in the task, but in  
The doing it for Him.  
Men have discovered all God's islands now,  
And given them names; whereof they are so proud,  
And deem themselves as great, as if their hands  
Had made them. Strange is man, and strange his pride."

After the man is duly rebuked and taught by the doves, he returns below and sees a beggar, whom his new vision shows to have once been a mighty angel, who rejoiced in doing good, and "planting new-made worlds." He was asked whether it was best to minister, or be ministered to, and he replied, "low-lying: —"

"It is best,  
Most High, to minister." Thus came back  
The answer, 'Choose not thyself the best.  
Go down, and lo! My poor shall minister  
Out of their poverty to thee, shall learn  
Compassion by thy frailty, and shall oft  
Turn back, when speeding home from work,  
To help thee, weak and crippled, home. My little ones  
Thou shalt impetrate for their slender mite,  
And pray, and move them that they give it up  
For love of Me."

So the angel beggar had learned his lesson, and the curate his.

"Behold, I stand not all alone,  
That I should think to do a perfect work."

And the child fled home, and the minister went about his Father's business. It is a strong poem, full of a holy purpose, and is a lesson to the preceding writer how to devote real talent to the Master's use. Her lyrics ring prettily, but none of them are equally musical with some of the earliest of her songs. "Married Lovers" is full of married bliss, and the elegies on three little children are full of ache and moan, yet trust and triumph. Take it for all in all, no volume of hers surpasses this in purpose or in power.

## MABEL'S WARFARE.

BY HER FRIEND.

## III.

"Every real life is a story, were it only told."

While the twins were yet crying, and the mother scolding, for she always blamed everybody but herself if her babes got hurt, (which happened about every half-hour,) the door opened, and the father of this comfortable family entered. He sighed, for he was tired, and would have liked quiet and the sight of pleasant faces.

"Is dinner most ready?" he asked.

"Can't you see for yourself how that is?" came, not gently, from his wife.

"Mabel, can't you see to the bread in the oven?"

Mabel complied, and then, drawing out the table, contrived, by stepping over one and crowding round another, to get it set for dinner. She put on some cold bread and meat, knowing how her father hated to be kept waiting when he was hungry. He immediately sat down and began to help himself.

"There! father Wolsey! I would try and wait to eat with the rest of the family," said the wife, offended, as she was regularly, at what he would regularly do.

He gave no heed, but finished his meal. Then going to the sink, he washed his mouth there, spitting and spattering in all directions on to and into the dirty dishes that were piled about.

"O, father!" expostulated Mabel, as she was obliged to do frequently for the same thing.

"Why can't you bend your back, and spit down the nose of the sink, if you must spit there at all?" asked his wife, for, perhaps, the hundredth time. She always spoke in vain.

"I want you to whip Ben before you go out," she said, presently, seeing that youth slyly withdrawing from the kitchen. He had felt in no danger and no hurry till his father had made sure of his dinner; when that was concluded, he had bethought him that it was time for him to go. He was, however, too late.

"I told him not to go near those Smith boys again to play, and he was there all yesterday afternoon."

"You lie!" said the dutiful and reverent son.

"Shut up, you young villain," sternly ordered the now excited father, catching by the collar the boy.

"Hand me the strap," he said, and the mother passed it along, feeling that she was doing her duty by her child. Stung by the pain of having a rebellious son, the ill judging, undisciplined father vented his anger and his pain upon the most appropriate portions of poor Ben's body, whose head was not always so lucky as in the present instance. The lad kicked, and plunged, and bellowed, and roared, and swore, and James swore to keep him company, and secretly shook his fist at his mother, and Kate cried, and the twins screamed themselves nearly into fits. As for Mabel, with set teeth, and clenched hands, and heart almost turning to stone, she endured. "O God the Lord, Thou seest." These words floated through her mind; but she did not know that she prayed.

We will not go through the day. The remainder of it was much like what we have seen, and one day was much like all other days in that house. When the evening meal had been eaten and cleared away, the dishes piled into the sink for Mabel and Kate to wash, —

"Come, father," said Mrs. Wolsey, who was a very decided professor of religion, — her husband was not so decided; but he was a professor, too, — "Come, father, get the Bible, we are ready to read now."

Father obeyed, and seated himself and read, and then prayed; but there was so much noise with the twins that nobody could hear what he said. This was, however, a great deal better than it was in the morning; for then Mrs. Wolsey, who was notable for making the most of time, generally called on "father" to read while breakfast was frying, for she fried breakfast, either in the shape of mush, or potatoes, or cakes, and she did not seem to consider it irreverent to go on with seeing to the stove, the cooking, the children, or even to what was passing out of doors, or to speak of any or all of these matters, up to the every moment of kneeling down. Catching this spirit, the children continued their employment, be it what it might, in the same cool way; and Kate, going a step further, would sometimes kneel before the looking-glass, which tipped forward very conveniently for the purpose, and even while her father prayed, finish combing out and braiding her wealth of beautiful hair.

This was shocking to Mabel, and, indeed, almost everything that she saw and heard in her father's house was



repugnant to her feelings. Many times, during the day on which she for the first time appears before the reader, she was upon the point of again losing faith and courage; but she thought, "When do I need faith, if not when I walk in darkness? when do I need an anchor, if not when I am amid the breakers and the storms? If I cannot find strength and comfort in God now, I cannot be one of His children. He surely will not forsake me in the midst of such trouble, if I am His. I will trust and hope in Him, even though He slay me," and she would renew her efforts to be patient and kind towards all.

Night came at last and the weary and heart-sore girl retired to her room, where, lying crosswise in her bed, little "Cisco," as he called himself, awaited her.

The full moon shone in at the uncurtained window, and lay, white and still, upon the uncarpeted floor. The room had a bare, chill, comfortless look to the eyes that had become accustomed to luxury, and it was with sighs and starting tears that Mabel laid aside her garments, and, after offering her evening prayer, laid herself down upon her hard bed.

"If all this were necessary," she murmured, "it would not seem so hard. But they are by no means poor. We might all be so neat and comfortable and happy, if the natures were so right."

With another prayer that God would give her patience to endure as a Christian should all that she could not change nor escape, Mabel composed herself to sleep.

And thus, leaving her to refresh her body and her spirit, for sleep does both, we will look a little backward along her history.

[To be continued.]

#### AN AWFUL SILENCE.

BY REV. E. A. HELMERSHAUSEN.

"Tell them we mourn by the dark blue streams,  
Tell them our lives but of them are dreams!"

Did you ever watch a noble steamship as she leaves these shores for the Eastern World? On she moves till she is lost in the ocean's mists, or appears as a mere speck on the distant waters, and then passes beyond our view. On board are many who expect to return and tell us of the lands beyond. The parting is only endurable because we hope for their return.

But there are other oceans and shores invested with a far more solemn interest. For almost six thousand years our friends have been leaving these shores to cross the trackless ocean with Death's Ferryman for the vast unknown. Two hundred generations, or two hundred billions, have passed over; and still they go at the rate of forty millions each brief year. Never before were such crowds waiting on the shore to pass over as now. The old with pure white locks, the strength of manhood and of womanhood, the young man of promise, and the beautiful girl, with crowds of little ones, jostle each other in the broad ways. The old Ferryman looks storm-beaten, and his face is heavily wrinkled with long and wearisome service. He is grave and sombre and gloomy as the tombs. He brings no tidings back, as he is deaf and blind and dumb. Over all these two hundred generations, or two hundred billions, there reigns an awful silence. Every one that has come to these shores in the six thousand years, has looked out into this darkness, this apparently illimitable night, and listened for sounds from the shores beyond. We call; but they answer not.

What sacrifices have been made of money and of life, to reach the extreme Arctic or Antarctic seas; or to explore the central parts of Africa, or other places on our globe! Tenderly do we think of a Kane, a Livingstone, and of other brave and sublime investigators and explorers. And mind, by the aid of science, made a radiant path among the more glorious stars, and gave us the distance from our earth of a star whose light is three and a half years in reaching our world, the velocity of light being almost twelve millions of miles per minute. And then genius, ever dissatisfied with past achievements, swept again the grand old heavens, and brought back grander facts which eclipsed all former discoveries.

But the unknown and unknowable world, of which we speak, has interested the universal heart and mind. Scarcely does the little child stand in the dewy morning of its fresh-born existence before it feels its little heart turning thitherward; and with all its weakness of brain and nerve, this question is coming into its soul. It disturbs the cradle, and almost the grave. Suppose, for a moment, the success of this investigation were assured. Millions of persons, with all that art and science can afford, and untold billions of money, would be offered at once. Is it further away than the stars? How soon and how gladly would the husband and father, of a hundred millions, offer the last cent, and become a beggar for life, if he could hear from the loving wife once by his side, or the fair girl whose body was laid to rest beneath the green sod and amidst the flowers. Such a submarine telegraph would command the gold of the world.

This ever living question is a strong presumptive argument in favor of our immortality. Why this universal, intense, deep, awful yearning after the "loved and gone before?" Why is every heart and mind continually busy, day and night, with this dream, if it be a dream?

"O star-eyed science, thou hast not wandered there,  
To bring us back the tidings of despair!"

ONE SIN THE SOUL'S RUIN. — While I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves fluttering. Now that is the way flowers talk; so I pricked up my ears and listened. Presently an elderly tree said, "Flowers, shake off your caterpillars!"

"Why?" said a dozen altogether — for they were like some children who always say "Why" when they are told to do anything — bad children those!

The elder said, "If you don't, they'll eat you up alive."

So the flowers set themselves shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose, who shook off all but one, and she said to herself, "O, that's a beauty, I'll keep that one."

The elder overheard her, and called out, "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet; I want to keep him; surely one won't hurt me."

A few mornings after, I passed the rose again; there was not a whole leaf on her; her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on her scattered leaves. "Alas! I didn't think one caterpillar would ruin me." — C. A. Davis.

#### "FORGIVEN."

[BY G. W. THOMAS.]

Closed the account,  
Shut the book.  
Here or there  
We may not look  
For the amount  
The sly thief took,  
In that dark year.

Not a day,  
Nor yet an hour,  
Trophies of the Spirit's power  
To recall —  
Vanished all.  
Useless hope.

"Balanced?" Nay — but what then?  
May I not with other men  
Mingle till my secret's out?  
Still there's place,  
And a name: —  
Still I'll hush,  
There's no blush  
On my cheek,  
Swift to speak  
All my shame.

But the inward consciousness  
Of a wrong beyond redress,  
Kindles flame  
Naught can quench.

"Hearken, soul,  
Here's for thee!  
Counsel in extremity,  
Seek thy Lord,  
With open face,  
Naught conceal,  
To Him reveal  
Thy deep disgrace.  
Promise truly,  
If but newly  
He'll employ thee,  
Faithful steward  
Henceforth ever more to be."

Ah, what Love!  
Beyond compare,  
Free and bounteous,  
Rich and rare.  
Naught reproving,  
Only moving  
Thy faint heart  
With the sweet surprise  
Of those mild eyes.  
All His soul within Him yearning,  
O'er the lost one now returning,  
Still another  
Wayward brother,  
To the Father's house.

With one swift stroke  
He wipes the score,  
"Go in peace,  
And sin no more."

The Interior.

#### EXTRACTS FROM GOV. CLAFLIN'S MESSAGE.

##### INTOXICATING LIQUORS.

For nearly twenty years, with a single exception, the prohibitory law, so called, has been on the statute book. It has been changed, more or less, at nearly every session of the Legislature, to meet the demands of public opinion. Notwithstanding these changes it would appear that the sentiment of the State was unqualifiedly in favor of the principle of the law, for its enforcement to-day is more general and quite as stringent as at any former period, and at the same time there is little opposition expressed, except by those who are amenable to the law. In no other way can a restriction on the sale of intoxicating drinks be made effectual; at least, no other way has as yet been discovered. True, many, relying too much on the power of law to stem the tide of intemperance, have become discouraged because the desired results have not yet been attained. They have censured the authorities for supposed unfaithfulness, not having acquainted themselves with the practical obstacles to a rigid enforcement of the law. Those engaged in the traffic have not been idle, but have brought every possible influence to bear upon the public, in the hope of creating an impression that no law could be executed. With all

these embarrassments, there is no doubt that the law is more effective and better observed in this State than similar enactments for the restriction of the sale of intoxicating drinks in other States of the Union. Under it thousands of dram-shops are suppressed and the whole traffic is curtailed. This is manifest to any one who visits communities where there is no such law, or examines the reports of the State Constable, and the records of the courts.

That the whole dram-shop system is considered a nuisance and a curse is abundantly attested by the legislation of two hundred years. The daily experience of every police officer shows it to be the great nursery of vice, poverty and crime. The people of the State have manifested their purpose, repeatedly, to do away with the system, especially in regard to the sale of spirituous intoxicating liquors; but they have not been so unanimous in their opposition to the sale of malt liquors.

The last Legislature repeatedly, by a nearly unanimous vote, declared its opinion to be that some modification of the law of 1869 was expedient. Finally, an Act was passed referring the matter to the people. There was no attempt to legalize the sale of spirituous liquors, but it seemed to be conceded that public opinion was well settled in regard to them.

As I understand the law, no principle is yielded. The public, including the friends of temperance, were divided upon the question. No one knew the real opinion of the people; the Legislature referred the matter to them; and I could not see the propriety of withholding my signature to the Act. Solon, when asked if he had made the best laws for the State, replied, "No, but the best that the people will bear." In this country the people are the law-makers through their representatives, and to secure any law the people have but to signify their will, and it will be obeyed. I believe the people will desire to improve this law, so far at least as to suppress dram-shops of every kind. This seems to be their opinion as expressed by their votes taken in September, which show that of 140 cities and towns voting, 119 decided to prohibit the sale.

It is believed that if local meetings had been more generally held, the vote would have been more decisive, and the moral effects of such action by the people would have greatly deterred offenders against the law from pursuing their business.

Although there is a seeming indifference to the great evil of intemperance; although the most enthusiastic friends of temperance are often disheartened by the obstacles to be overcome, still there is constant discussion as to the best methods of suppressing it, and there is a steady advance in the general sentiment that the use of intoxicating liquors as a beverage is not to be defended; but, on the contrary, that the public morals and the public interests will be greatly subserved when the custom shall have been abandoned. Surely, every philanthropist, every lover of his country, every political economist, must feel called upon to aid, by example as well as by precept, in the consummation of a reform upon which the highest interests of the State so greatly depend.

##### WOMAN'S SUFFRAGE.

Woman's Suffrage has recently been the subject of much public discussion. If brought to your attention, no doubt you will give it that consideration which it properly deserves. Certainly that is no trifling matter which concerns the interests and duties of more than one half of the people of the Commonwealth. The usages, the sentiments and the teachings of past ages are indeed in opposition to this principle, but this is an age of change and progress. The existence and action of our republican government are also in opposition to the customs of the majority of nations, past and present. We are accustomed to examine each question independently on its intrinsic merits, and we are not bound by the traditions of the past.

With regard, then, to the abstract right, it is difficult to see why one sex only should exercise the privilege of voting, and there certainly are many strong considerations why those now excluded should be permitted to share in public affairs. Whatever conclusions, however, we may reach on this point, there can be no question that great injustice is done to woman by many existing laws, and it is our duty to relieve the statute books of these relics of barbaric ages.

I allude particularly to those laws affecting the rights of property.

For instance: a husband inherits all of his wife's separate personal estate, while she under like circumstances will inherit only one third of his; the husband can dispose of all his personal estate by will, but she can devise no more than one half of her separate estate without his consent; a husband's separate deed can convey his real estate, subject only to dower and homestead, without her consent, but her deed conveying her own separate estate without his consent is absolutely void. The wife cannot convey her shares in a corporation, neither can she lease her separate real estate for more than one year, without her husband's consent. No such restriction attaches to the husband's stock in corporations, or leases of real estate, and while a wife within a specified time may waive the provisions of her husband's will, if it unjustly deprives her of her proper share of his property, yet if she is insane during that period of time, no such waiver can be made, and the unjust will must stand, so that if the death of her husband causes her to lose her reason, she will with it lose her just share of his property also.

There are laws, also, affecting the rights of woman in regard to children, which bear severely upon her in the tenderest relations. The courts have often shielded her of late years in these matters, realizing doubtless that precedent and the usual strict interpretation of laws often bring great injustice to many worthy and suffering mothers, and lasting injury to children. All such injustice and hardship should be eliminated from our laws, and this is peculiarly your function. The laws of a State ought to express the sentiments and opinions of the people, but our statutes now fail to do this in many particulars deeply affecting the rights of woman.



## For the Children.

### OLD WINTER IS COMING.

BY MISS HANNAH GOULD.

Old Winter is coming again — alack!  
How icy and cold is he!  
He cares not a pin for a shivering back,  
He's a saucy old chap to white and black,  
He whistles his chills with a wonderful knack,  
For a jolly old fellow is he!

A witty old fellow this Winter is;  
A mighty old fellow of glee,  
He cracks his jokes on the pretty sweet miss,  
The wrinkly old maiden, unfit to kiss,  
And freezes the dew of their lips — for this  
Is the way with such fellows as he!

Old Winter's a frolicsome blade, I wot;  
He is wild in his humor and free!  
He'll whistle along for the 'want of thought,'  
And set all the warmth of our furs at naught,  
And ruff the laces the pretty girls bought;  
For a frolicsome fellow is he!

Old Winter is blowing his gusts along,  
And merrily shaking the tree!  
From morning till night he will sing his song;  
Now moaning and short, now howling and long,  
His voice is loud, for his lungs are strong —  
A merry old fellow is he!

Old Winter's a wicked old chap, I ween —  
As wicked as ever you'll see!  
He withers the flowers so fresh and green —  
And bites the pert nose of the miss of sixteen,  
As she flippantly walks in maidenly sheen —  
A wicked old fellow is he!

Old Winter's a tough old fellow for blows,  
As tough as ever you'll see!  
He'll trip up our trotters, and rend our clothes,  
And stiffen our limbs from fingers to toes —  
He minds not the cry of his friends or his foes;  
A driving old fellow is he!

A cunning old fellow is Winter, they say,  
A cunning old fellow is he!  
He peeps in the crevices day by day,  
To see how we're passing our time away,  
And marks all our doings from grave to gay —  
I'm afraid he is peeping at me!

### AN HUNDRED-FOLD.

BY MISS ANNA WARNER.

#### CHAPTER II.

"But ether fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold."

Did any of you children ever try to do each little thing you could think of, to please the Great King of heaven and earth? Did you ever begin, fancying there was nothing you could do, except perhaps just one little trifle; and then find that as fast as one was done, another stood ready? So that you could, always find something to do for God? some little way in which to please Him? Well, it was just so with Molly Limp. When she had washed her face and hands, she thought of smoothing her hair; and when that was done, she remembered that she must ask the King's help. So down there in the bushes the two children knelt, as they had seen the lady do; and then they tried to remember and say some of the words that she had spoken. And then they parted and went off to their poor homes, with a new, strange, sweet feeling of something better to be had than all those homes could furnish.

"What's yer up ter now, Moll?" was Peter Limp's morning salutation, coming suddenly upon his little sister as she trudged along. "What's yer got in them 'ere rags? — Let's see."

"I's got nothin', Peter," said little Molly, letting fall her tattered apron which she had wrapped round her hands to keep them clean.

"Where yer been then?" demanded Peter. "Out all night, and nothin' ter show?"

"I ain't been out all night," said Molly. "Jemmy 'n I's been talkin', Peter. We was tryin' to keep what the lady said."

"O! yer's settin' up fer great folks, guess likely," said Peter with some scorn. "Won't do, Moll, — wouldn't grow here if yer did stick it in the ground. I've been a thinkin' it over, and that's what I says. And so the other fellows says."

"They ain't good," said Molly.

"Well, I jest 'spicion they ain't," said Peter. "And no more ain't us. What's that ter do?"

"I'm a goin', Peter," said little Molly, with a resolute face. "I'd like it so much! And I's never goin' to steal nor nothin', no more."

Peter gave a little whistle. "Guess likely yer ain't goin' ter get whopped, nuther," he said. "If yer goin' ter set up like that, Moll, look out or yer'll catch it."

Molly coughed, shivering a little, but the look on her face did not change.

"I's determined," she said. "And so's Jemmy. Come, Peter!"

For all answer Peter Limp thrust his hands in his pockets and walked on, deep in meditation.

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"Sounds fine," he said at last, — "sounds mortal fine, Moll, this here follerin' the King, and sich. Thing is, how'll it feel?"

"It feels good," said Molly decisively.

"I means t'other part on it," said Peter. "Sticks ain't pleasant round yer head, and father's old boots ain't no softer'n when they was new. If they ever was," Peter added after a moment's reflection.

"But, O Peter, just think of the King's house," said little Molly, with her sharp cough. "And we wouldn't be sick no more!"

"Do sound sort o' wonderful," said Peter. "If we could jest slip along easy, now, 'thout no one's knowin'. Tell yer what, Moll, don't yer be in sich a tearin' hurry, and we'll see. Jest yer wait a bit, till I sorter look round, yer know, and then likely we's both off like a 'motive.'"

And with this promise little Molly was fain to be content.

"We ain't set out yet," she explained to Jemmy Lucas, "wee's a gettin' all ready, and I's got to wait for Peter."

"Glad I needn't ter," said Jemmy Lucas. "Peter drives the likeliest pair o' snails in all Vinegar Hill. Wouldn't wonder if he wasn't tacklin' of 'em up now. I telled mother this mornin' what I was up ter, Moll."

"O!" cried Molly, "Peter said I shouldn't tell father. What'd he say, Jemmy?"

"She was took all up," said Jemmy Lucas. "Yer see, Moll, mother's heerd o' lots o' things, afore she ever see Vinegar Hill, and this here's one on 'em. So she giv' a great long sigh, that'd a'most took yer off yer feet, and turned all red and white in a minute. And says she, 'Jemmy!' — as surprised as could be."

"And she liked it?" asked Molly anxiously.

"Don't know about that," said Jemmy Lucas. "She wouldn't say a thing, — and I asked her about forty questions, I guess, right straight ahead."

"What was they all about?" said Molly.

"Every livin' thing I could think of," said Jemmy Lucas. "How fur 'twas, and who was goin', and what they done when they got there."

"At the King's house?" said Molly.

Jemmy Lucas nodded.

"And she didn't tell?" said Molly.

"Never a word," answered Jemmy Lucas. "Only once, and then she fetched another sigh a mile long, and says she, 'Jemmy, shut up! I can't tell yer but just one thing, — the road's straight. And ef yer walks crooked, yer'll never get there,' says she. I couldn't make her say another word, Moll."

The two children sat and pondered this strange answer, puzzling their wits to know what it might mean.

"What's the odds, anyhow, between 'em?" said Jemmy Lucas, holding his head with both hands as if to catch and stay the shy ideas. "Yer walks straight, and yer walks crooked, — what's the odds, Moll?"

"You walks straight when you's in a hurry to get there," said Molly, thinking hard.

"That's so," said Jemmy Lucas. "Only I don't walk — I runs. What next, Moll?"

"And when you's afraid they'll see you runs crooked," said Molly again, bringing her Vinegar Hill experience to bear upon the question.

"Fact!" said Jemmy Lucas, more emphatically than before, "yer's jest hit it. When folks wants ter get there, and ain't afraid ter be seen, they walks straight. But I say — Moll!" — and the boy stopped short with a more puzzled look than ever. Molly looked and waited.

"How's it about liftin' chickens?" Jemmy began again, under his breath. "A feller don't care to be seen there, Moll. And it's the same with runnin' sheep and takin' in washin's."

"Then they's crooked," said Molly decidedly.

Jemmy's face lengthened. "Supposin' they is," he said, "— then how's folks goin' ter live straight?"

But Molly left that question as too hard for her. "Look, Jemmy," she said, getting up off the grass, "I's goin' to walk straight all the way home, too. I ain't a goin' to creep round through the bushes no more."

"Come ahead!" said Jemmy Lucas, jumping up in his turn, — "we'll see how it feels in a jiffy. But I say! Moll, you ain't in a hurry to get there" — and the little boy stopped short, and pointed expressively up the hill towards the tumble-down home of Walter Limp. Molly stopped for a minute too, but then walked straight on.

"It's practicin'," she said, — "we's makin' believe, Jemmy," — and Molly's face settled into a look of grave determination that would have suited the reality.

Yes, and reality it was. "Making believe," they called it; and yet as the two children followed their straight line up the hill, surmounting patiently every hindrance of stick or stone, taking the rough spots and the hard spots and the dusty spots even as they came, they were in truth gathering purpose of heart and habit of foot for far more serious encounters.

Midway up the hill Jemmy Lucas paused again.

"Sposin' we meets some o' the boys, and they stops us?" he said. "Jest to tease, yer know?"

"But we can't stop, Jemmy," said little Molly, hurrying on, however, faster than before.

"And you ain't afraid?" said Jemmy Lucas, quickening his face to match hers.

"If we was afraid, we'd go by the bushes," said Molly,

with a little shake in her voice that gave a strange air of plainiveness to the brave words.

"And if we'd took somethin', we'd go there, sure," said Jemmy Lucas. "When yer wants to get there's quick as yer can, Moll," he went on, summing up, "and when you's ain't afeard folks'll see yer, and ain't ashamed ter have 'em see yer, — guess that's the time to walk straight."

"Here, you! — young rabbits!" called out a rough harsh voice. "What yer doin' there, spilin' the grass? Get off and stay in the bushes where yer belong. If I catch yer out here again, sunnin' yerselves" — and a handful of weeds came full upon Molly's head.

"Leave her be," said Jemmy Lucas, facing round. "I say, Sam Dodd, you jest let Molly alone."

"I'll make a football o' you and kick yer down hill, if yer don't shut up," said Sam fiercely. "Get out o' my way there! — I'm comin' up myself."

"Take ary side you's a mindter, — we ain't partic'lar where yer goes," answered Jemmy Lucas mockingly, but keeping fast hold of Molly's hand the while, and hurrying her on as straight as he could.

"Yer ain't — ain't yer?" replied Sam. "Guess I'll take my own way then, as I gen'rally does. 'Hare goes, — heads I win — tails you lose,'" — and Sam Dodd, preparing himself with a run, took a flying leap over the two children; first knocking them down with the end of a long stick as he came, to make the work easier.

As soon as she could get breath again, Molly picked herself up and started off up the hill as before; and Jemmy Lucas, though rubbing himself rather ruefully as he went, followed on without a word. At the top of the hill the children stopped and looked round, but especially down at the unmarked way by which they had come. No Sam Dodd in sight now; no harsher sound upon the summer air than the chirp of a lonely grasshopper near their feet, and the notes of some bird far up above their heads. Molly looked up and listened.

"How does you like it, Molly?" said Jemmy Lucas doubtfully.

"We walked straight all up the hill," said Molly, "and now we's here. I likes it, — it feels grand!"

### ENIGMA No. 3.

I am composed of 15 letters.

My 5, 11, 15 answers a question.

My 12, 13, 10, 4 is a place under ground.

My 8, 6, 3, 14, 8 is the name of a domestic animal.

My 1, 2, 7, 13, 15 is a man's name.

My 9 is a vowel.

My whole is a command.

BELLE MORSE.

### ANSWER TO ENIGMA No. 2.

Blessed are the pure in heart, for they shall see God.

A MOTHER'S POWER. — A moment's work on clay tells more than an hour's labor on brick. So work on hearts should be done before they harden. During the first six or eight years of child-life mothers have chief sway; and this is the time to make the deepest and most enduring impressions on the human mind.

The examples of maternal influence are countless. Solomon himself records the words of wisdom that fell from a mother's lips, and Timothy was taught the Scriptures from a child by his grandmother and his mother.

John Randolph of Roanoke used to say, "I should have been a French atheist were it not for the recollection of the time when my departed mother used to take my little hand in hers, and make me say, on my bended knees, 'Our Father who art in heaven!'"

"I have found out what made you the man you are," said a gentleman one morning to President Adams; "I have been reading your mother's letters to her son."

Washington's mother trained her boy to truthfulness and virtue; and when his messenger called to tell her that her son was raised to the highest station in the nation's gift, she could say, —

"George always was a good boy."

A mother's tears dropped on the head of her little boy one evening as he sat in the door-way and listened, while she spoke of Christ and His salvation.

"Those tears made me a missionary," said he, when he had given his manhood's prime to the service of the Lord.

Some one asked Napoleon what was the great need of the French nation.

"Mothers!" was the significant answer. Woman, has God given you the privileges and responsibilities of motherhood? Be faithful, then, to the little ones; you hold the key of their hearts now. If you once lose it, you would give the world to win it back; use your opportunities before they pass.

And remember, little ones, you will never have but one mother. Obey and honor her; listen to her words, and God will bless you day by day. — *The Christian*.

THAT'S MY BOY. — I remember once standing by the surging billows, all one weary day, and watching for hours a father struggling beyond in the breakers for the life of his son. They came slowly toward the breakers on a piece of wreck, and as they came the waves turned over the piece of float, and they were lost. Presently we saw the father come to the surface and clamber alone to the wreck, and then saw him plunge off into the waves, and thought he was gone; but in a moment he came back again, holding his boy. Presently they struck another wave, and over they went; and again they repeated the process. Again they went over, and again the father rescued his son. By and by, as they swung near the shore, they caught on a



snag just out beyond where we could reach them, and for a little time the waves went over them till we saw the boy in the father's arms, hanging down in helplessness, and knew they must be saved soon or be lost; and I shall never forget the gaze of that father. And as we drew him from the devouring waves, still clinging to his son, he said, "That's my boy, that's my boy!" and half frantic, as we dragged them up the bank, he cried all the time, "That's my boy, that's my boy!" And so I have thought, in hours of darkness, when the billows roll over me, the great Father is reaching down to me, and, taking hold of me, crying, "That's my boy!" and I know I am safe. — DR. FOWLER, in *The Methodist*.

"RELIGION TAKES THE MAD OUT OF PEOPLE." — So said a little girl of five summers during our late meeting. This little child knew quite well that her father, who was a member of the church, was at variance with an ungodly neighbor, for she had heard the matter often talked of in the home circle. When that neighbor, who would not speak to her father, became a seeker of religion, the subject of their difficulty was often discussed in her hearing. She came to the just conclusion that they were mad with each other.

When this little girl, who was a member of an infant class in our Sunday-school, saw her father approach that penitent neighbor at the mourner's bench, and saw the once revengeful man leap from his seat, and throw his arms around the neck of her father and rejoice aloud; and when she saw him meet her mother also in the aisle with similar demonstrations of forgiveness and of joy, her little head began to reason, and the conclusion she reached was this: "Mother, religion takes the mad out of people."

Here is embodied thought for a volume — a fine motto for a sermon. Let who will work it out. — *Religious Herald*.

A MOTHER'S LOVE. — Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by the gentle hand? Make much of it, while yet you have that most precious of all good gifts — a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear, kind friends, but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard unfeeling world, for the sweet deep security I felt, when of an evening, nestling to her bosom, I listened to some quiet tale suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared to sleep; never her kiss of peace at night! Years have passed away since we laid her beside my father in the old church-yard; yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed to the memory of my mother. — *Macaulay*.

THE EARLIER THE EASIER. — An old man one day took a child on his knee, and talked to him about Jesus, and told him to seek the Saviour now, and pray to Him, and love Him. The child knew that the old man was not himself a Christian, and felt surprised. Then he looked up into the old man's face, and said, "But why don't you seek God?"

The old man was affected by the question, and replied, "Ah, my dear child, I neglected to do so when I was young, and now my heart is so hard that I fear I shall never be able."

Ah, my reader! believe him. "To-day, if ye will hear His voice, harden not your hearts." It will be more difficult to hear to-morrow. And weeks, and months, and years hence, even could you be sure of them, how high and strong a barrier will gradually be rising between you and Christ! "They that seek Me early, shall find Me."

#### FROM HERE AND THERE.

COMPETENT AND WRIGHTY TESTIMONY. — The late Prof. Moses Stuart, a learned biblical scholar and critic, gave this testimony to the general correctness of our version of the Scripture: — "Out of some eight hundred thousand various readings of the Bible that have been collated, about seven hundred and ninety-five thousand are of just about as much importance to the sense of the Greek and Hebrew Scriptures, as the question in English orthography is, whether the English word *honour* shall be spelled with a u or without it. Of the remainder some change the sense of particular passages or expressions, or omit particular words or phrases, but no one doctrine of religion is changed, not one precept is taken away, not one important fact is altered by the whole of the various readings collectively taken."

THE CONTRAST. — When Joseph Sutcliff was near his last hour he said, "I have been thinking of the difference between the death of Paul and of Byron. Paul said, 'The time of my departure is at hand; but there is laid up for me a crown.' Byron said, —

"My days are in the yellow leaf,  
The flower, the fruit of life is gone;  
The worm, the canker, and the grief,  
Are mine alone."

A sight of Christ's glory while we are here in this world is a good preparation for our sufferings with Him, as these are preparations for the sight of His glory in the other world. Paul, who had abundance of trouble, had abundance of revelations. — *Matthew Henry*.

A good conscience is the best looking-glass of heaven; in which the soul may see God's thoughts and purposes concerning it, reflected as many shining stars.

"WHAT THIN?"  
If in that silent bed,  
With the forgotten dead,  
His sleep a weary head,  
In Christ the living bread —  
What then?

That dust shall rise to light  
And shine in Heaven bright,  
When Earth's deep, silent, sad farewell  
Shall sound the dying sinner's knell.

Two centuries ago not one in a hundred wore stockings. Fifty years ago not a boy in a thousand was allowed to run at large at night. Fifty years ago not a girl in a thousand made a waiting-maid of her mother. Wonderful improvements in this age!

Quilp and his wife had a bit of contention the other day. "I own that you have more brilliancy than I," said the woman, "but I have the better judgment." "Yes," said Quilp, "your choice in marriage shows that!" Quilp was informed that he was a brute.

A pet lap-dog having bitten a piece out of a man's leg, the heartless mistress exclaimed — "Poor Ponto! I hope it won't make him sick."

When beggars cease to importune you, it is time to begin to think about purchasing new apparel. Some respect is due to the opinion of others. — *Punch*.

#### Correspondence.

##### SOUTH CAROLINA.

DEAR SIR: — In my last I predicted that there would not be a dozen white persons to hear Bishop Simpson preach in the Centenary Church, Charleston, S. C. Now for the fulfillment. The church, which is a very large one, was filled on Christmas Eve with our colored brethren, to listen to one of the Bishop's best efforts, but not a single Southern-born white citizen was in the house. The reader will see by this how strong the prejudice is against the "Northern Church," as they persist in calling it, and Northern men.

Rev. T. W. Lewis is pastor of this church, with two smaller ones, Old Bethel and Wesley Chapel, having a membership of nearly three thousand, with four Sabbath-schools, numbering nearly one thousand scholars. I was deeply interested in looking over the record of this Sabbath-school work. Before the war all colored schools had white teachers. The Centenary school and congregation then were connected with, and under the charge of Trinity M. E. Church South. The following is an extract from the records of this school: "Trinity Sabbath-school run down with white teachers April 19th, 1863, when this school was reorganized with colored teachers, and was the only school in the city not given up during the war." That it may be seen under what difficulties it was continued, I make another extract: "September 8th, 1864, several shells fell this day in neighborhood of the church. September 25th, the church still troubled by shells. October 24, the shelling has materially affected the attendance of the school, a fragment having hit the southeast door on Thursday last. November 27th, the neighborhood of the church was visited by shells." But enough of this; their great devotion to the cause was shown by meeting under such circumstances. At this time there were present about four hundred scholars. One of these faithful teachers, a mother, told me a shell burst in her dwelling, killing her daughter. I visited all our Sunday-schools, and found them in a healthy condition. Bro. Lewis, the Nestor of the South Carolina Conference, is entitled to great credit for what he has done and suffered for the cause. He is returned to Charleston for the third year.

The schools I visited were the Avery Institute, M. A. Warren, principal, with nine assistants and three hundred scholars, under the care of the American Missionary Association; the Shaw Memorial School, Arthur Sumner principal, with a large number of assistants and three hundred pupils, this school is under the care of the New England Aid Society; the Wallingford School, Rev. Mr. Rotes principal, with about same number of scholars as the others, under Presbyterian influence. These schools I found under excellent discipline and doing a vast amount of good. The only public school I visited was the Morris Street, Mr. Doty principal, with a large corps of assistants and one thousand scholars. I listened to examinations of classes with great satisfaction, one in particular in arithmetic, a large class of boys; and I have rarely if ever listened to a more thorough and satisfactory examination. It would have been creditable to any of our scholars of the same age. These schools, of course, are all colored. Our white friends are not fast in putting their children into such a Yankee machine as a free school. The influence of these schools on the race cannot well be overestimated. Yours truly,

E. W. JACKSON.

CHARLESTON, S. C., December 26th, 1870.

#### Our Book Table.

##### REVIEWS.

The North American begins its Adams administration with a strong number, truly Adamsish. It starts off with "The Nova Scotia Indians," a sketch of their history and literature. Mr. C. F. Adams, Jr., examines thoroughly the Railroad question, coming to the conclusion that the Government should regulate the fares. It would be better for Government to own the road-beds, and let competition settle the fares and accommodations. Such wretched cars and awful prices as now prevail would soon cease, if rival parties were allowed to put what trains they pleased on the road. They could not race with each other, or run each other down; fixed time for running settles that. A freight and passenger track, separately, should be provided by the State. That competition by outside parties was in the original road of Stevenson. It must return again. Secretary Cox justifies his course in the civil

service case, and argues strongly in favor of the reform. H. W. Hemans shows the preparation of Germany for the conquest of France, "and the benefits of that subjugation." He thinks its earnest, sturdy, inquiring spirit will strengthen the volatile nature of France; that German infidelity is not like the French, being a sincere inquiry, and not mockery. So he trusts that Providence will shape these ends to a higher manhood of Europe. Russell Sturgis, Jr., discusses "Modern Architecture," and asks for more fitness of the material to the idea. Russell Lowell closes the number with one of his most brilliant papers, on Pope. He hardly assigns this great master a sufficiently high place; thinks he labored more at the expression than the thought; puts his "Rape of the Lock" as his chief work; calls him "the poet of society," a phrase we have seen before; and cites proofs of his rare wit and wisdom. His "Iliad," by far his greatest work, he does not mention; nor his "Essay on Criticism," of wonderful thought and expression; nor his "Satires," the greatest in any modern tongue. We doubt if he lacked thought. His "Essay on Man" is confused, because his religion was at fault. It is contradictory, disconnected, variable, and so is *The Cathedral*. But it is powerful, and will live as long as our language for good and evil.

Pope will hold his own with the half-dozen great poets of England. He took his coloring from his age, as did Shakespeare, Milton, Spenser, Chaucer, Wordsworth. Yet only three of these will stand above him. He does not see nature, but he does see man, as he walks, and moves, and has his being; not the ideal man, but the real; not the innermost, but the inner; and he paints him with rarest power and finish. While he is not bonhomme, like Thackeray, he is of matchless point. When will these lines be surpassed for expression? —

"Should such a man, too fond to rule alone,  
Bear, like the Turk, no brother near the throne,  
Damn with faint praise, assent with civil leer,  
And without sneering, teach the rest to sneer;  
Willing to wound, and yet afraid to strike,  
Just hint a fault, and hesitate dislike,  
Like Cato, give his little senate laws,  
And sit attentive to his own applause."

Hundreds of such lines and couplets; every hemistich a proverb, abound in his writings, and have never appeared before or since. He took on himself a form, but the form did not constrain his genius. The soul ever possessed the body, and moulded it to its superior will. Many of Lowell's sentences are apt, and the essay is of his best.

The Princeton begins with a review of itself, showing its history and influence, — no small showing. It discusses the place of the Review in the periodical and general literature with ability. "Responsibility of Society for the Causes of Crime" considers the Prohibition question in relation to drunkenness, prostitution, and gambling. It proves conclusively that society can and should suppress all these evils; demanding, however, with unnecessary weakness of logic, the punishment of drunkenness. It should demand the punishment of drunkard-makers. Twenty-one thousand, and over, drinking-houses are in New York city. What a Sodom! A new translation of the Bible is carefully approved. If done just right, it will be rightly done. It, however, points out some of the difficulties on disputed texts, and other words hard to be understood, that will deter some from the attempt. "The Philosophy of Punishment" contends that this treatment is not exclusively reformatory, but actually and often directly the contrary. "Christ's Theology" reviews Dr. Thompson's work appreciatively.

The North British considers the "Mosaic Inscrption"; examines Shelley as a poet, ranking him rather low; discusses the "Trades Union" problem; considers, amply and ably, the three great themes, Philosophy, Psychology, and Metaphysics; portrays the Russian Church and clergy; and gives a full exhibit of contemporary literature. It is a very rich number.

##### MAGAZINES.

People's Magazine (Lippincott & Co.) has a good sketch of odd wills; a trip to America, with pictures and commendations of the New York and Washington buildings of the Y. M. C. A.; and much other rich material. Blackwood talks of Nuremberg and house-building; the poetry and humor of the Scotch language, a fertile theme; New Books; Prof. Porter on "The Intellect," highly commended; and the "Great Collapse," or Napoleonism "gone up," to use a Scriptural phrase. It is a racy number. Good Words has several stories, Hugh Miller, France and Italy, the Coolie illustrated, and other good material. The Religious Magazine has a new editor, Dr. Morrison, and still keeps close to the fold without getting in. The warm, south outside of the Church enclosure it seeks. Would it would enter by the door divine. Mr. Sears has retired, — the ablest and most orthodox of the writers of his school. It is an interesting number, with contributions from Mountford, Peabody, Faxon, and others. The Sunday Magazine talks of America, the revision of the Bible, "A Sunday in Venice," and many stories and pictures. No better magazine than this among all the host.

##### New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Littell's Living Age.	Littell & Gay.	
Birth and Education, Schwartz.	Lee & Shepard.	
The Young Pioneer, Pearson.		
Progressive French Reader.	Leypoldt & Holt.	
Second French Reader.		
The Baptist Quarterly.	Am. Bapt. Pub. Soc.	
Merchant of Venice, Rolfe.	Harpers.	A. Williams.
Louis the Fourteenth, Abbott.		
German Reader, Comfort.		
A Siren, Trollope.		
Methodist Quarterly Review.	J. P. Magee.	



What is that stand? In its convention it regretted their sale, and advocated laws "wisely calculated" to suppress it. In the message, Prohibition is earnestly approved, the evils of intemperance deplored, the suppression of the dram-shop demanded, and the modification of the law in that direction urged. The approval is not given to the sale of malt liquors, as the *Journal* too willingly asserts. Not a word of such approval is in the document. The people are declared to be a unit against the sale of spirituous liquors, but the Governor does not assert even their non-agreement as to the prohibition of the other class of beverages. He only declares the first agreement exists. There is an earnest appeal running through these words to men in office and power to abstain from all these beverages, for he reckons them all in the intoxicating class. There is a strong word as to their evil effects on the individual, his family, and the State. There is an evident and urgent desire that complete prohibition may prevail. The message is much the best ever issued by a Massachusetts Governor on this theme. It shows the healthful progress of this cause, and the power within and without the Republican ranks, for both have had much influence on this end, the out not less than the in. It, however, comes short of the whole duty. It does not demand the restoration of the Prohibitory Law. It copies what we believed then, and now believe more than ever, was a blunder of the Prohibitory party, the use of the word dram-shop. That word has a narrow use. It can hardly be made to cover apothecaries, who sell freely and to all comers and for all purposes, nor the hotel and restaurant keepers, who serve the beverages to their guests. It is akin to the word "groggery," and is in the popular estimation only the abating of a low and unpopular class of houses. We wish the Governor had broken loose from that word, as we doubt not the Prohibitory party will next fall, and had demanded the restoration of the Prohibitory law intact. This is the duty of the Commonwealth. Until it is done, nothing is done. All talk of partial and spasmodic suppression actually doing the work of prohibition, is harmful. Lager Beer saloons, which are all whiskey dens, exist by the thousand, in and around this metropolis. Every restaurant offers almost every sort of liquor to



its guests. The larger sales of all sorts are as unrestricted as those of cotton or shoes. There is no more real restraint on this traffic in Boston than on that of books, of which, it is said, a few and very few of the obscene sort are occasionally suppressed. The party is neutralized by its members. Most of its leaders advocate free rum, and dealers are themselves abundantly satisfied with the present law, which practically gives free rum.

In this state of things only one course is open; not the reorganization of moral suasion societies, which are vain and foolish as an end, however useful as a means, but the entrance of the great word into politics. It must agitate the State. It must organize a party about it. It will so do. This message will help that end. It will encourage Prohibitionists to work the more earnestly for the universal suppression of the greatest of social evils. It will compel the Republicans to take sides, and as sure as they take sides they split. It will reorganize the State and this party around this question. The national parties are crystallizing around dead and living issues. They must yet around this chiefest of our duties. Until it is done, this work is not done. May the day of this redemption soon draw nigh.

Maine, Massachusetts and Vermont have Total Abstinence Governors who favor prohibition. New Hampshire has just nominated one of the same sort. All of these were put in the field very largely, two of them almost exclusively, because of their prohibitory character. There is no doubt that the Maine and New Hampshire Republicans were compelled by the Prohibitionists to nominate Messrs. Perham and Pike. Gov. Perham's message, like Gov. Claflin's, deals largely with this question. Our remarks on the latter's words are also applicable to the former's. Gov. Perham sets forth the history and progress of this reform, declares it is the approved policy of the State, speaks well of the execution of the law, requires the people to continue to give it their moral support, but fails, unfortunately, to urge a State Police, leaving that issue to the decision of the legislature. It shows the high water mark of his party, the highest water mark they can at present reach. It shows whither it is tending, and encourages every lover of this cause to work earnestly for its more complete domination. With the four New England States advancing together on this line, there is no doubt that through the Republican party or over it this cause will triumph.

#### MEDDLING WITH THINGS TOO HIGH FOR IT.

The Methodist lately complimented the secular press on its growing regard for religion. It will have to abate that compliment somewhat, in the light of some late outbursts from this source of bigoted anti-Christianity. In New York an Episcopal divine was asked to bury an actor from his church. He declined to do so, on the ground that the actor's life and death did not warrant his using over him those sentences that recognize a Christian faith and character. Whereupon the daily press of that city set upon the clergyman with every sort of epithet of scorn and hate. He had no right to make such a discrimination. He was bound to accord him Christian burial. They, these priests of the press, are his bishop and his infallible head, and he must conform to their behests. So! so! good Bohemians. Who made you judges and dividers over the ministers of our Lord Jesus Christ? Do you hold the keys of Peter? Are you the modern Pope, viceroy of Christ, according to whose orders these gates of the heavens open or shut? This preposterous attempt of a few gentlemen of the quill, supping their whiskey between their sentences, whose church is their club and their editorial chair, whose creed is, "I believe in myself and to-day," is met, as it deserves, by an equal ridicule from wiser heads and pens. The minister did right in refusing to pronounce over an unbeliever the blessed words of the Bible and the Prayer-book, "In hope of a glorious resurrection I commit this body to the grave," if he could rightfully entertain no such hope. It may bring this gainsaying world to another conclusion; that they cannot live as godlessly as they will, and then claim all the benefits of Christian

burial. It may also cure another evil, that of Christian Masons burying those of their order who die without Christian faith, as though they had gone to heaven. This order may be well enough for festive acquaintance, if it don't, as it is in danger of doing, mix these pleasures with whiskey and sin; but no persons should consent to send a man to heaven, as their funeral formula does, unless that man lived and died in the Lord. Nor should any order really, except the Church, conduct this last and most solemn of the services of earth.

The other assault of the secular press occurred in Chicago. Messrs. Farwell and Moody control the Hall of the Young Men's Christian Association. The directors of an Orphan Asylum hired it for a fair. After getting possession of it, they hitched a ball on to their last night's programme. The proprietor and lessee begged them to give it up. They refused. The night came, and the ballists. The sound of revelry began, when the gas was turned off, and the consternation of Belgium's capital is reproduced in Chicago. But the Chicago sinners are not without resources. They dip into their pockets and bring forth the dips. The matches on the floor are matched by the matches in their vests. Light again gleams on the fair women and brave men—very fair and very brave—and "On with the dance" is the cry, despite Moody and Farwell, Christians and conscience. And so in behalf of the poor orphans, they reeled together snakelike in the vile embraces of the waltz, while

"The candles, they shed their soft lustre  
And tallow, on head-dress and shawl."

The next morning, of course, all Chicago newspaperdom was tremendous—on the folks who violated knowingly the wishes of the owner and lessee of the Hall of the Association and of Christian churches? O no! They opened their inky batteries on Messrs. Moody and Farwell, on the Church, and Christians. They ridiculed what they were pleased to call their prejudices, and howled in hellish chorus against all holy conscience and conduct. They kept up their ululations for many a day, and have not yet exhausted their pellets of wit and wrath.

This, like the New York outburst, teaches its lesson. Too many Christians, and we regret to say it, some Methodists, attend dances and balls. They send their children, and even go themselves. They are caught by the charity dodge, or the military, or firemen, or Mason, or something they are interested in or identified with, and so comes community with this evil. They send their children even to these midnight schools, which train many for other midnight schools of vice, and for that midnight that knows no morning. These must learn, in some way, and will learn if they persist in this course, that it is full of evil, and only evil, and that continually. They can neither send their children or go themselves without greatly harming, if not ruining both the souls of the children and their own.

The Chicago journals may mock at such conduct as that of Mr. Farwell and Mr. Moody; but the Church and Christ will approve of it. The secular press seldom earnestly defend the Gospel. Not a daily journal of this city, except *The News*, opposed Sunday secular lectures. They fell under the blows of the pulpit and the Church press. That press and pulpit, with the faithful men and women of the pews, have yet much to do before the daily press is renewed in the righteousness of Christ. May they prepare for this holy war, and wage it boldly for Christ and souls.

#### OUT IN THE COLD.

The *Toledo Index* is put in a tight place. It rejects the use of the word Christian by those who do not accept Christ as God and Saviour, and His system as solely divine. Whereupon a troubled spirit sends it this inquiry:—

"DEAR MR. ABBOT:—I have read *The Index* faithfully, and am convinced that I have no right to call myself a Christian, since I cannot do so in the original and historical meaning of that term, which means one who calls Jesus 'the Christ' in the New Testament sense. I am sorry to have to give up the Christian name, for it is very dear to me, as representing not only nineteen centuries of progress, but the highest morality, wisdom, culture, philanthropy, and worship of the nineteenth. Still I consoled myself by remembering that all this might be called American as truly as Christian,

and was good under either name, until it occurred to me that, by this rule of going back to original and historical significations, I had no right to call myself an American either. This continent was originally called America on the supposition that it was discovered by Amerigo Vespucci. But the fact is that he did not discover America, but only stole the credit of having done so from Christopher Columbus. Every time we use the term American, we become accomplices in this shameful fraud, and assist Amerigo Vespucci to usurp Columbus's laurels. Whenever I call myself an American, I endorse one of the basest of swindlers. I shall do so no longer. I am not an American. But what am I? Dear Mr. Abbot, please tell me quickly what I can logically and historically call myself! I don't claim to be a Columbiad. At least I wouldn't be a bore.

"A NAMELESS ADHERENT."

Mr. Abbot seeks to get out of the dilemma by proposing to call him "Mr. Anonymous." That is what his system is, undoubtedly, without a name or avowed author. He adds, that if the word "Christian" had no more reference to Jesus than "American" has to Vespucci, he should not object to using it any more than he does to using his name, which legitimately identifies and unites him with Roman ecclesiasticism. Fortunately Christians and Jews are closely united. So, practically, Americans and Americus are, and Abbot and monasteries. Consistency requires an abandonment of all such error-leading words.

While he is about this work, will he please consider another revision. It is a late fashion for these anti-Christians to call themselves Free Religionists. But herein is a great mistake for such logical minds to fall into. They believe our normal relations to God are unchanged. But religion means rebinding, reconstruction, restoration, and implies that we are not in our original and normal relations to our Creator. Now how can they consistently employ such a word to express their opinions? It makes them confess the very opposite. "Out of thine own mouth will I judge," God can say to all who use this word, and yet declare they are not sinners, have not fallen, need no redemption, are in their original estate of righteousness. Mr. Frothingham's keen eye has seen this, and attempted to answer it by catching at another interpretation of the word; but the world in all ages has known only one signification. Our poor friends are out in the cold, naked and shivering; not even an Anonymous is allowed them. They are like a Frenchman who approached the gates of Paris in the days of the first Republic, who, when asked his name, replied, "Monsieur Le St. Cyr." "Monsieur is forbidden, being a title," replies the soldier. "Le St. Cyr, then," responds the gentleman. "'Le' is also a title of nobility, and is not allowed." "St. Cyr," meekly responds the stranger. "Saints are also excluded in these days of the worship of Reason." "Cyr," cries the bestripped party in his despair. "Sire," replies the soldier, "is also prohibited." And there stood "Mr. Anonymous," without the "Mr." at the gates of Paris in utter nakedness unable to gain entrance. Our friends who reject the name of Christian, must also abandon that of religionist. They have nothing left them, and stand wretched, and miserable, and poor, and blind, and naked at the gates of grace and life. Let them clothe that nakedness with the robe of Christ, take His name and salvation, and enter in through the gates into His city, the only habitation, holy, spiritual, eternal, divine, which He has prepared for those who love Him.

Rev. Mr. Hatch, a Unitarian clergyman, once Congregational, visits the students' rooms of the Boston Theological Seminary distributing tracts full of errors, and making speeches accordingly. That is a good way to strengthen the young men in the faith. It is the preliminary skirmish of coming battles. How would Dr. Clark and Hedge like to have some wild slip of orthodoxy pass through their Seminary on such a mission? He capped the climax of presumption in paying a dollar and becoming an associate member of the Young Men's Christian Association, so that he might claim the privilege of speaking in their meetings. He began to talk his heretical nonsense, and they sought to sing him down, but the chairman allowed him to go on. He will hardly be suffered to do so many times. Associate members have a right to read, not speak. This is the gentleman the police declined to suppress. His friends and fellow-churchmen should do so, for his sake and their own.



**A METHODIST READING ROOM.**—We invite the attention of all our people in this vicinity to the following call. The best room in the Association Building is still unengaged. It can be secured. The Association make a very liberal offer towards it. We need exceedingly such a place of reunion. It will cost but a trifle, if all will take hold. We hope our churches will be strongly represented on that occasion.

We, the undersigned, being appointed by the following bodies, the Trustees of the Theological Seminary, the Directors of the Boston Wesleyan Association, the Boston Preachers' Meeting, and the Methodist Social Union, to consider the subject of securing a room in the Wesleyan Association Building for a Church reading room, hereby request all interested in this movement to meet at the Association Hall on Monday next, January 23d, at 3½ o'clock, P. M., to consider the subject and take such action as shall seem proper. The call for such a room is deemed by many brethren of great importance. We have no place where the young people of our different churches can gather for Christian intercourse. They do not get acquainted with each other, and do not work together for the building up of the Church. Many youth of our families in the country, coming to town, have no means of making Church acquaintances, finding homes, work and friends, and Church associates. Multitudes of our young folks having evenings at their command, and desirous of literary opportunities, greatly need and would richly enjoy such privileges. The students of the seminary need like privileges. Our friends visiting the city wish for a Church exchange. For these and other reasons the bodies above mentioned have appointed us a joint Committee to consider this matter, and we earnestly invite all friends of this enterprise to meet for consultation at the time and place above mentioned:—

J. H. TWOMBLY, Chairman.  
PLINY NICKERSON, Secretary.  
DAVID FATTEN,  
GEO. FAYAN,  
WM. NORRIS,  
I. G. BIDWELL,  
I. B. MILLS,  
G. HAVEN,  
J. P. MAGEE,  
W. C. CHILDS.

BOSTON, Jan. 16th, 1871.

A late Sabbath in Gloucester revealed signs of Methodist promise and performance most encouraging. A strip of Cape Ann five miles long, narrow, rocky, and fearfully cold and windy on that day, has three flourishing churches. Two miles or more as a crow flies and man walks, not rides, a fourth church is found; Gloucester, Riverdale, Bay View, and Rockport. The first is the oldest and by much the largest. A very large house was very well filled, and a goodly missionary collection was "lifted." They are projecting a new church, which they greatly need, both for looks and accommodation. The brethren are subscribing liberally, one journeyman mechanic, not a year old in Christ, subscribing \$500. If they keep on that way, a spacious and elegant church will be ready for the next minister. Rev. Mr. Herrick has done well here, as he always does—a workman he, that needeth not to be ashamed. Two miles up the narrow lane of rock, Rev. Mr. Hall has put the Riverdale church in a new dress; enlarged and beautified, it is one of the prettiest of our rural appointments. Bro. Hall is exceedingly popular, was run by the prohibitionists for the legislature and came within thirty or forty votes of an election. He will be wanted this spring in many places. Two miles and a half beyond him, at Bay View, is a new society, organized this year, its pastor appointed before it existed. He is just the man to find a way or make one, is Rev. Alonzo Sanderson. He soon got his chosen few into shape, one of them for forty years working, praying, and believing that this hour for Methodism would come, and rejoicing that he had lived to see it. He gave the land. Gen. Butler, whose residence is here, Col. French, who runs the quarries that brings the population, and others, helped the cause liberally, and a very pretty church, thirty eight by sixty, is nearly finished on a knoll overlooking the ocean. In getting money for the bell, the Roman Catholic Irish helped, almost every man of them contributing. About forty have been converted, and everybody's heart and faith are enlarged. One of his most active and excellent members was converted under the labors of Mrs. Van Cott at Rockport. Two miles farther on, this new church is flourishing under the pastorate of Rev. W. D. Bridge. A new, neat, commodious house, well located, has done much to put us on our feet in this locality. Three houses, new in whole or part, and one projected, show that this homestead of Universalism is coming over to the truth. In Bro. Hall's charge is the first house erected by John Murray, now the second, smaller, barn of a farm house. The Methodists of the three societies held a love-feast lately in a Universalist church, long without a pastor. They may yet use the barn for a like purpose. The seed of this error was sown thick among these rocks, but having no root, it is withering away. This strip of coast is filling up with gentlemen's summer residences, and the rock is beginning to find a market. It is handsome, gray stone, that will be very popular when its Boston Post Office specimen gets erected. Fishermen, stone-cutters, and summer visitors will build up the peninsula in men and means, while Methodism seems to be its destined faith. May it be pure and powerful, and all receive its word unto eternal life.

The Book Room trial is proceeding. We give a synopsis of the same, as published in the paper. See p. 36.

Emerson, in his Pilgrim dinner speech at New York, got off two good things. He said his family made it a rule to disinherit any one of its members if he got rich; and that the old Puritans were so holy that when they went out huckleberrying they had to cling to the huckleberry bushes to keep from being taken up to heaven. One of the best parts of this note is the use of the word "huckleberry." The long usurping "whortleberry" has at last been driven from the throne. Glad that Emerson and the holy fathers stuck to the huckleberries.

The Concord Statesman thus describes its coming Governor:—

"James Pike, the Republican candidate for Governor of the Granite State, is a soldier without arrogance, a clergyman without clerical ignorance of business, an advocate of Temperance without tyranny, and a politician without trickery."

What it means by "an advocate of Temperance without tyranny," probably is that he will deal equally with all violators of the law, and suppress them all impartially. We trust he will urge on the legislature to give him the force, and will, so far as in him lies, put it in execution.

Gov. Claflin wisely urges the reinforcement of the State Police. They have done much excellent service, and will be needed to do much more. It is the best gift Gov. Andrew made the State.

**NEWSPAPER CHANGES.**—The changes in the administration of *The Independent* are marked. Mr. Bowen, the proprietor, makes his bow in a graceful and practical way, declares its adhesion to Orthodoxy and reform, and promises much food rich and rare the coming year. Rev. Edward Eggleston is managing editor, a gentleman every way qualified for the post. His experience is large, talents varied, popularity great, and his success will be sure. Dr. Spear, Dr. Leavitt, Rev. W. H. Ward, and Rev. Washington Gladden, are the associate editors. We wish the great journal abundant success in its new career.

*The Daily News* appears in new heading. It is a flourishing and enterprising sheet. It has commenced two weekly issues, *The Republic* and *The Church*, that put its daily matter in a cheap form for wider circulation. Every Saturday will soon begin a story by Charles Reade, the greatest of living novelists. It will make its attractive pages yet more attractive. *The Christian Era* dons a new suit, and fits it well with new ideas. No paper is better managed. Even if it does cling a little to close communion, it is evident that it is not very close, and would love to get rid of these old "clo's." *The Christian Witness* grows spicy, and even dares to joke. It will grow in popularity if it grows in this grace. *Harper's Weekly* has a fine opening of the year, Tennyson's poems and new ones from Bret Harte with illustrations. *Harper's Bazaar* is a fine magazine for costumes.

The San Domingo Annexation scheme has moved forward a peg. Congress has ordered a commission to visit the island and obtain information. Mr. Schurz made a very foolish speech against it, declaring the torrid races not capable of liberty or democracy. He was justly rebuked by Messrs. Morton, Yates, and Wilson. The object will be yet attained, and two black States be added to this white man's government, so making one nation knowing neither white or black. The President has appointed the commission.

We publish the beginning of the Book Concern investigation. As it will be probably very prolonged, and most of it appear in the daily papers, we hardly deem it best to give it in full. Those who read will regret, we think, that the suggestion pressed in this paper of a commission to whom the whole should be referred, was the wisest course. As it is, we trust all will rest quietly and accept the decision of the joint board cheerfully. It will be seen that the mode of procedure is about as *The Advocate* proposed and as *THE HERALD* approved, with the modification that the whole case had to be reheard.

The article on the Free-Will Baptists is from the pen of our statistician, Rev. Daniel Dorchester. Everybody will read with interest Bro. Pomeroy's tour of grace, and "Mabel's Warfare," "An Hundred Fold," and other delights. Get your neighbor to subscribe, brother and sister. Don't wait for the minister to ask them; do it yourself, and pass the names to the preacher, or send them directly here.

In our article on Universalism a generation ago, we included the second Hoses Ballou among the advocates of the then popular theory. He belongs in its modern list, being a younger man of that era, and one of the first to advocate the modification that now so generally prevails. The others were as we put them, as was the general status of the denomination.

Confusion has arisen in some minds in reading Rev. A. Noon's chart of benevolent collections, by his adding mills to his cents. Yet these are necessary in some cases; Boston District differing from Lynn by only one mill. Some have thought the figures represented the whole amount each society gave, i. e. Hanover St. \$1.117 meant one thousand one hundred and seventeen dollars. It gave one dollar eleven and seven tenths cents per member. Where the membership is large, the ratio is smaller. Lynn Common is the only large church that maintains a very high average. But all could go higher.

A curious blunder occurs in the article "Out in the Cold," where "De" is printed "Le." Little French is made less by that error.

It was very shrewd for the President to appoint Dr. S. G. Howe as one of the commissioners to visit San Domingo. Dr. Howe is an intimate friend of Mr. Sumner's, a philanthropist of the first water. General Grant always made much by flank movements. This is one of them.

**MUSIC HALL SERVICES.**—The sermon on Sunday evening last was preached by Rev. S. F. Upham, of Winthrop Street M. E. Church, from the text, "He that is unjust, let him be unjust still," etc., Revelation xxii. 17. It was a most powerful and unanswerable argument against those who deny eternal punishment of the unrepentant, and yet it was full of hope and consolation. While all may be certain, none may despair. The immense audience that usually assemble at these services was somewhat diminished by the rain-storm, for which all good Christians have been earnestly praying.

The appeal on behalf of the Providence Church Extension Board got unfortunately mislaid, and was found only in time to be too late.—Will Bro. Cooper pardon us?

**NEWS NOTES.**—Another fearful calamity has occurred on the Mississippi. The steamer T. L. McGill, from St. Louis to New Orleans, ran aground on Shoo Fly bar, at 9 o'clock, on the night of the 14th, where she took fire. Owing to the gale prevailing the flames spread rapidly; the passengers had barely time to rush to the bow and plunge into the water. The weather was so intensely cold, that some thirty individuals were chilled, and sank to rise no more.—It is thought the European Conference will meet in London in February.—Boston has been anticipating serious trouble for want of water; but the Lord is better than our fears. Rain is now falling in abundance.—Francis E. Pinto, now in Auburn State Prison, has been found to be the Rogers murderer.—Extraordinary efforts are being made in the British navy-yards to place the entire navy in a seaworthy condition. The army also is to be greatly enlarged.—Gen. Stone-man is going to begin a vigorous campaign against the Apache Indians, who are on the war path.

#### PERSONAL.

Whoever wants a good trade in boots and shoes from a good trader, let him or her go to the house of one G. Lamkin's, 10 Tremont Row, and inquire for Wm. E. Hadley. Though not a tanner, he is in that genus, and being a good brother in the Church and brother-in-law of the ministry, will of course do the handsome thing by both members and ministers.

Rev. D. H. Ela will retain the charge of the Lynn Common Church until Conference. The work still continues. Sixteen were received on probation last Sabbath, and fourteen were baptized. The Troy Praying Band have labored there the last week with very satisfactory success.

Dr. Hopkins, 31 Dwight Street, formerly of Provincetown, dispenses Homoeopathic medicines to those who need them, as cheap and safely as any.

Of all the pretty silver wedding affairs, that of Mr. and Mrs. Thos. W. Price, of Philadelphia, takes the lead. An epithalamium, or wedding poem, on thick board, with ornamental head-pieces, initial letters and such like tied together with silver cord, is the shape the card sent hither assumes. The poem is of the wedding cake sort, sweet as honey. Mr. Price is one of the students of men and Methodists, full of pluck and push, and has made a good path for his feet in this quarter of a century. We congratulate him and her (unfortunately there is no dual unit, that can express the marriage one), and hope they will celebrate an immortal wedding.

A sad accident was that at Manchester, when a youth of twenty and miss of fourteen, "coasting," attempted to cross the railroad tract, and the express train cut off her head, rolled it one side and carried her body several rods: the young man's leg was cut off, and he was otherwise dangerously injured. She was the only child of her mother, and she a widow. A painful close of a sportful hour. So swift treads sorrow on the heels of joy.

#### The Methodist Church.

Will our ministerial and other brethren, please send us any items of religious interest in their churches. They will be gratefully acknowledged. Each can help us keep these columns full of fresh local knowledge. You alone can inform us respecting the points of Christian interest in your own church and neighborhood. Please send them as soon as they occur. We do not confine this request to any one section, but shall be happy to receive information from any part of the country, and from any section of the Church.

#### MAINE ITEMS.

A fine church erected by the Methodist and Baptist societies at King's Mills, Whitefield, was dedicated Thursday, December 29th. The dedication sermon was by Rev. William Brown, of Sheepscot Bridge.

New Year's Sabbath in Portland was a very interesting day in several of the churches. In the Methodist church in Chestnut Street, Rev. I. Luce baptized thirteen persons by sprinkling—seven males and six females. At Casco Street,



Free Baptist Church, Rev. A. A. Smith baptized six persons, two males and four females. At the Second Parish Congregational Society, nine persons were added to the church, eight by letter, one by profession. The day was one of the finest of the season, and the churches well filled with attentive listeners. Rev. E. Sanborn, pastor of the Methodist Church in Falmouth, reports an increasing religious interest in his society, several backsliders recently reclaimed, and several sinners converted. Last Sabbath six were baptized. C.

SOLON.—In September, with the assistance of Brother Bean of the East Maine Conference, and Brothers Ladd and Waterhouse of the Maine, we held a Grove Meeting in East Solon; some fifteen or twenty were converted or reclaimed as the result of the effort. Many members of the Church who were not accounted backslidden were greatly blessed, and among them are several who from that time until the present have given clear evidence of having experienced the blessing of perfect love. There is no question in the minds of the people in the vicinity of East Solon, but that the meeting was a decided success, although it was continued in the Grove but two days, owing to a stress of rainy weather.

Since the close of the meetings at East Solon, the position of the attacking party has been changed to Moscow. In one neighborhood, known as "Sugar Town," eight were converted or reclaimed; on Pierce Hill ten or twelve more; at the "Temple School-house," five or six have been saved, and the work in that vicinity is but just begun. Seven were baptized December 11th, six by immersion; eighteen previously, and one since that time, making twenty-six in all. Others are waiting for the milder weather of May or June. The people have got religion enough generally to give God the glory for what has been done thus far.

#### NEW HAMPSHIRE.

N. B. Garside writes of South Antrim: "Several years ago three men, desiring to have some place to hear Methodist preaching, clubbed together to build a hall that would answer for that purpose.

"Our present pastor is Rev. Jacob F. Spalding, of Hudson, a young man who, one day, while at work in his field, heard a voice saying unto him, 'Go preach my Gospel.' He obeyed. He possesses a good deal of native talent. His sermons are to be original and graphic, and his purpose is to do good. He came here, and finding the Church property in the hands of private individuals, he went to work to change the order of things, consulting the owners upon the matter. Bros. Kelsey, Stacy, and Dodge generously offered the property to the Society at its original cost, without interest (Bro. Spalding made a mistake at dedication, and said with interest). And more than that, they magnanimously, God bless them, offered \$250 each towards its purchase; and the house needing to be repaired, they offered \$50 each towards that. The house has been undergoing repairs for some weeks, and was dedicated on Friday last, December 23. The sermon, which was eloquent and practical, was preached by Rev. Mr. Clark, Presiding Elder, from Ecclesiastes v. 1. Jacob F. Spalding, Rev. W. R. Cachron, Presbyterian, of Antrim, Rev. William Hurlin, Baptist, S. Antrim, Rev. James Holmes, Bennington, Congregationalist, and Rev. Mr. Howard, Methodist, took part in the services.

"The church has been raised some five feet or more, stained windows, seats painted, etc., etc. It is quite an improvement and an ornament to the place, and honor to the Society. The building, etc., is valued at three to four thousand dollars. The debt is about nine hundred. The Society is full of courage, and though poor, do not ask for outside help, but calculate to pay the debt if nobody helps them."

Rev. J. Higgins, of Kingston, writes that God is saving some souls on that charge.

BRISTOL.—Rev. A. E. Drew writes: "In the first place, beginning with the previous Conference year, God put it into the hearts of the people to purchase an excellent new parsonage.

"In the second place, and after blessing so lavishly with both material and spiritual good, He has caused us to see that He is not only deserving of a higher style of Christian life, but, with it, a larger and more becoming temple of worship. A subscription of twelve thousand dollars has been raised; the plans are Gothic, thoroughly drawn by I. B. Samuels of Boston; the work above the foundation is contracted to the well known firm of Mead & Mason, of Concord, N. H., and is to be completed November next.

"In the third place, and best of all, God has been with us in power, reviving His work and saving souls.

"When the writer came to Bristol a year ago last Conference, the Church was enjoying a high degree of prosperity. Though there was no special interest among the unconverted, and but little spiritual life in many of its members, yet good seed had evidently been sown, harmony and love prevailed; there were some strong earnest souls to stay up the hands of their young untired pastor, who soon felt, and accordingly assured the people that God was about to pour out His spirit. Others soon began to honor God with their faith, the interest gradually increased, and at the Epping Camp-meeting a year ago last August, the old fire of the Holy Ghost, came down upon our tents' company of fifty, causing them to glow with new life and love.

"Here the power was given. Here the revival in Bristol began. We believe many precious souls who have since been brought to Christ in our midst, owe their salvation instrumentality, to this single solemn covenant of our tents' company in their closing class-meeting, when they pledged God, and their minister. We will be 'front seat ready laborers in our social meetings at home.' Brethren of different churches,

go and do likewise. This decision gave a new inspiration to our social worship. The atmosphere began to be purer, Christians breathed easier, and dead souls began to catch the breath of life. Revival meetings, mostly evening prayer meetings, were commenced and continued about fourteen weeks, during and since which time one hundred and sixty persons have professed faith in Christ. Many of these are heads of families; and in sixteen instances—a beautiful sight—

'The husband kneels beside  
His weeping, loving wife;  
Earth on that hour seems showering all her best;  
But more than earth's e'er knew  
Each wins, if hearts be true,  
An angel friend to share in everlasting rest.'

"Sixty persons have been received in full. Fifty are still probationers in the M. E. Church, and the other churches (Baptist and Congregationalist) have also shared in the revival influence. 'Praise God from whom all blessings flow.'"

#### MASSACHUSETTS.

RIVERDALE.—The church at Riverdale was reopened on the 28th ult., being thoroughly renovated and refitted. The services were very interesting; Sermon by Rev. I. G. Bidwell. Rev. Messrs. Morris, Lacount, Bridge, Herriek, and the pastor, A. J. Hall, took part in the exercises. The following history of this Society we condense from a Gloucester paper:—

Methodism was first preached in Gloucester in the parish now known as Riverdale, and for a time found most of its followers in that section of the town. Rev. George Pickering, presiding elder of the Boston District, visited Gloucester in 1806, and held services at a private house then standing upon the westerly edge of the mill-pond, and occupied by John Edney, an English Wesleyan. A few converts were made, but little advance was made in this direction for the following fifteen years. In 1821-5 Mr. Pickering, then laboring as a missionary of the New England Conference, frequently visited the town, holding services either at private houses or in the old church upon the Green in Town Parish. In 1826 a society was formed, consisting of some twenty persons, and Rev. Aaron Wait was assigned them as a pastor. Services were usually held in the old church aforementioned for the two succeeding years, until the completion of the First Methodist Church upon Prospect Street, in the fall of 1828. The society worshipping here embraced all the Methodists on the Cape for ten years later, the pastors preaching in the Harbor and Town Parishes, and occasionally at Rockport, until 1838, when houses of worship were erected at Riverdale and at Rockport.

The Church at Riverdale was erected in 1838, on a lot given for the purpose by Mr. Samuel Curtis, and its original cost was about twenty-five hundred dollars. It was dedicated November 16th, 1838, the dedicatory sermon being by Rev. Moses L. Scudder, of Boston. The building has been altered and improved from time to time, to meet the growing wants of the society, and during the past summer and fall has been enlarged and thoroughly remodelled, so that it will now compare favorably with the churches of suburban parishes generally.

The pastors of the Riverdale Society have been as follows: 1838-9, Leonard B. Griffing; 1840, Benjamin F. Lambord; 1841, Ziba B. C. Dunham; 1842, Zachariah A. Mudge; 1843, Thomas C. Pearce; 1844, C. R. Foster; 1845-6, Daniel C. Richards; 1847, John Paulson; 1848-9, John G. Cary; 1850, Jarvis Wilson; 1851-2, Augustus F. Bailey; 1853-4, William F. Lacount; 1855, Z. B. C. Dunham; 1856-7, Horace F. Morse; 1858, Samuel A. Cushing; 1859-60, N. S. Spaulding; 1861-2, John Middleton; 1863, Oliver S. Butler; 1864, Solomon Chapin; 1865-6-7, Wm. F. Lacount; 1868-9-70, Allen J. Hall.

EAST ABINGTON.—Methodism in this place is reasserting again its characteristic spiritual life and business energy. The one is seen in meetings that are exhibiting the presence of a saving God; the latter in the rapid erection of a very tasty and commodious house of worship. It is seldom that we see a few members of a class, without church organization, without a stationed minister, or even Sabbath preaching services, determining among themselves to build an expensive church and to call upon Conference for a pastor. East Abington Methodism, in doing this, gives abundant proof that the old time vitality of the Church is not yet exhausted.

The building is sixty by thirty-eight feet, gothic style, with a projecting tower at one corner sixty feet in height. The auditorium and vestry are upon the same floor, and can be used together as occasion may require. Over the vestry is a ladies' room, which also may be opened and used as a gallery. Mr. James Ford, the well known builder, is engaged in its construction; and the financial responsibility chiefly rests upon Joshua Curtis, esq., which will amount to some \$8,000, four thousand five hundred of which has been raised by the people without calling in the assistance of the Church at large or even its authorities.

Situated in a large and thriving community, in which nearly all denominations have united in its support and generously contributed of their means, this enterprise has demands upon the Church that should not pass unheeded.

May they be met.

SALEM.—On Sunday, January 1st, Rev. D. Dorchester, received into the Methodist Church, in Salem, seventeen persons, seven by letter, and ten by probation. Among the latter was Dr. T. P. Abell, for many years extensively known as a Universalist minister.

SOUTH TRURO.—Rev. S. F. Whidden writes: "The Lord is graciously reviving his work in this old cradle of Methodism on Cape Cod. We commenced a series of meetings last Sabbath, January 1st. God is with us to bless His people, the Church has been greatly quickened, backsliders reclaimed, and last evening, January 5th, eighteen persons presented themselves for prayers. A general solemnity seems to rest

upon the whole community, and we confidently believe many souls will be converted to God. Bro. John Allen is with us, laboring with his usual zeal for God and the people.

HAVERHILL, MASS.—The First M. E. Church in Haverhill is prospering to some extent, both temporally and spiritually.

The congregation and Sabbath-school are steadily increasing, and, best of all, the spiritual life of the Church is being quickened, and sinners are coming to Jesus.

The benevolent collections thus far more than double the collections of last year, and beside, more than \$100 have been contributed to other benevolent objects outside the pale of this church. The repairs on the church and vestry (including new furnaces) are just completed for the winter, at a cost of about \$600. Other and more extensive repairs are anticipated in the spring.

The Christmas gathering was a very pleasant and successful affair, and not altogether profitless to the pastor and wife.

Very valuable gifts, both useful and ornamental, were received.

MASSACHUSETTS CHURCH STATISTICS.—The following figures have been corrected and prepared by Rev. D. Dorchester, and may be relied on:—

DENOMINATIONS.	Aggregate accommodations or sittings.	Value of Church property.	Number of Church members.
Baptist (Calvinist).....	108,148	\$2,108,960	270
Congregational.....	254,680	4,689,736	501
Episcopal.....	82,682	1,002,314	73
Methodist.....	107,808	1,550,692	265
Roman Catholic.....	74,225	1,867,760	88
Unitarian.....	87,265	2,665,316	168
Universalist.....	48,183	861,330	118
	712,900	\$14,724,107	1,603
Actual increase since 1860.			
Baptist.....	24,657	\$1,087,838	10
Congregational.....	14,825	1,868,092	dec. 1
Episcopal.....	18,563	1,304,121	26
Methodist.....	9,617	1,438,418	dec. 5
Roman Catholic.....	46,100	1,712,285	73
Unitarian.....	11,041	806,219	21
Universalist.....	decrease 18,556	761,550	dec. 31

#### LETTER FROM REV. B. POMEROY.

Since we parted at Hamilton National Meeting, I have visited the churches in nine States, more or less, in some two and three times. I have had a good opportunity to learn the condition of the Church, and mark the progress of the deep and widening work which is going on in different denominations to some extent, but more especially in our own Zion. The effects of the National Meetings are visible in every section we have visited. These meetings are as the central blast in the quarry, leaving much work in the line of shaping and chiseling to be done.

I might make out a little story in relation to the West, but for the present I will speak of the East. After closing the camp-meeting engagements we started in September for New Hampshire and Maine, where the ministers and official Boards had invited me to attend meeting. Perhaps there is no section where the results of the National Meetings are more visible, deep, and apparently lasting, than in New England. A Baptist minister sent for a layman in the Waterford church, to go to New Hampshire to teach him and his people the way of this great salvation more perfectly. He stayed two weeks. They desired him to remain for a month, and labor with them. He informs me that the Baptist brethren where he went are greatly interested in this work. We attended three small meetings in Lynn. Here they have some women who labor with ministers in the Gospel, all alive to the work of holiness in particular, and the cause of Christ in general. Such women disturb sleep and death wherever they exist. At Manchester, N. H., some weeks were spent with Rev. E. A. Smith, pastor of the church. In Lewiston, Me., near two weeks were spent in the church served by Rev. C. A. King. These two ministers are efficient and true men of God, with soul and body in their work, having but one business and all engrossed in that; while the people they serve are capable of appreciating as well the Christian in a minister as his intellectual qualifications. And just here we Yorkers mistake the Yankees. While we accord to them a high appreciation of intellectual endowments with a nice sense of propriety, we suspect them of a small capacity for the deep and holy. Perhaps you will recollect that this was my objection to going east, when you invited me, and said I was made for New England. That they were too destitute of soul religion, and knew too much for my weakness. Their religion partakes more of the still, solemn, and sacred, less of the joyful and ecstatic. In some traits they excel. While fictitious smartness prides itself in finding fault with chaff, these show their spiritual discernment by finding wheat in the rubbish. They are too far along to condemn the cargo because the craft which brought it was not gilded. Their greediness for thought is more than their sensitiveness as to manner. While a new idea connected with the mysteries of godliness is whispered through half the town, multitudes of supposed smart ones fail to see anything worth remembering. Let no shepherd, then, who has substituted gravel stones for salt, think to shake his dish, because it is gilded, before these Yankee sheep.

In both these churches, at Manchester and Lewiston, believers were sanctified and penitents pardoned. From letters received, I learn that the work has increased since we left. One circumstance I noticed as uncommon, that the meetings



in both places advanced from night to night with increasing strength and success — no faltering for rain or temptation. Whatever these churches have which they call religion, it is more reliable than we always find.

The most remarkable feature in these churches is the number and decided piety of the young sisters; in one they amount to near or over two hundred. Judging from their mairity of view, of thought, talk, and experience, they are equal to the first members in almost any community. See them rise in the great congregations, especially Sabbath evenings, when as in Lewiston every foot of standing room is occupied, the vestibule crowded and the steps thronged. A sister, so youthful and meek, plants herself on the Bible foundation as her only safety. Another, rising yonder, exclaims with an unflinching tongue, —

"My all to Christ I've given;  
He is mine and I am His."

Another, distinct, clear, and full of pathos, "This day I have consecrated my all to Christ, the world no more my heart divides; this is the happiest day of my life."

Perhaps I never had a stronger sense of the holy grandeur of Christianity in man, considering the youthfulness of the persons. I whispered to the minister, "That's sublime." An aged member of the church exclaims, "Glory to God, I am free; all the shackles, and bands, and straps, are broke loose. This is the first free meeting ever held in this upper room, but we have got the victory to-night. Glory to God." Out by the window rises a man of large business, who had just been kneeling with some friends who came to pray for him. How sad his face! "I must give up, I am in trouble; you who have seen me for a few days past so full of fun and joking, thought it was real; but O, if you could have seen me alone, or in the dead of the night, such horror of soul as I have felt. Friends, I am miserable, I must be a Christian; will you pray for me?" In this church a girl fourteen years old, rose seven times before she could find a break in the flow of testimonies wide enough to take in her little talk. Fifty-nine spoke. Forty-two offered prayer at one kneeling; it was not forty-two prayers, for there was but one beginning and one ending, with forty-two askings between, but one answer with the incense of forty-two offerings.

The parlor of that sunny paragon in Manchester, where we spent one week of rare existence, was more than filled with young and old, who came to say, "Pray for me — good by." At Lewiston a company met us at the depot to say farewell. At Lynn, a sister with her son, met us at the depot at night, to take us in her carriage to a home where lives a brother who takes stock in my labors. He does not expect much income, till God shall unravel human instrumentality and say "Well done." I may be partial to my native land, but to me, taking the meetings and all together, this looks like going to heaven. But O, how I wish when the soul is filled with joy unspeakable and full of glory, the dear souls would lift their hands and say "Glory to God;" whether the standing order does so or not, that's the angelic fashion.

The Lord bless the saints of every name.

WATERFORD, N. Y.

B. POMEROY.

## The Christian World.

### MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — Num. xiv. 21.

CHRISTIANITY WILL TRIUMPH. — Dr. Fowler, in his sermon before the Rock River Conference, on "Domestic and Heathen Missions Compared," gave utterance to some glorious truths. The following extract, showing what the Gospel has, and will do for man, will be read with interest: —

"We believe that a candid putting of the exact case of our work among the heathens before the mind, and upon the heart of the whole Church, will bring us such a response as we have never yet had. The great fact on which I rely is, that these hundreds of millions are actually living in the vilest practices, and dying in all that corruption, and that we have the Gospel which is able to save them, even to the uttermost. We have seen Him who came by the way of the world saving just such sinners, and we know He can save them. And He is saving them. There are already signs of victory. Heathenism is dying out. Ages ago their systems inspired art, but now they only drag the people down. All the works are hoary with centuries. China looks at her 25,000 miles of wall, and thinks only of her departed greatness. India steps into the cars of the conqueror, and sighs of the castles that could not save her, even though she trusted them, before there was any Briton, or any Gaul, or any Greek, or even any Egyptian. The iron horse of the Island Queen will startle the Indians from their slumbers of ages. Awakened, they will see Christ and live. The soul of Buringame will go from the palace of the Celestial Empire down among the crowded millions. They will open their eyes to see in his countrymen the missionaries of Christ. The work is firmly rooted in the rich soil of the East. Already 687,000 converts are praying in Africa, and more yet in Asia. The progress of the last fifty years exceeds the progress of the first fifty years of Christianity. Look at the advance of Christ's kingdom. At the end of the first century there were 500,000 believers; at the end of the third, 5,000,000; of the tenth, 50,000,000; of the fifteenth, 100,000,000; in the middle of the nineteenth century, 389,000,000. Bishop Thompson prophesies, 'At the end of the nineteenth, all millions.' The way is being prepared for the Lord's coming. The East is already brightening into the full morning. I look in trembling expectation toward the future. I can hear His trembling footsteps. I am awed by His Divine presence. I bow as in His sacred presence. Come, Lord Jesus, come quickly!"

"SPIRIT OF MISSIONS." — This is the title of a monthly issued by the "Board of Missions of the Protestant Episcopal Church in the United States," and is one of the most spirited and interesting missionary publications of our exchange list. The last number contains an account of the doings of the late annual meeting of their Board of Missions, which are principally in Greece, West Africa, China, Japan, and presents much valuable information. Their foreign missions, and Hayti, are doing well, and the missionaries write cheerfully of their success, and hopefully of the future. The financial prospects of the Board are encouraging.

SHALL ROME HAVE THE GOSPEL? — We say, yes — by all means. The way is opened, the Pope is dethroned, his temporal power destroyed, and now the pure Gospel may be preached in the "Eternal City." Already the Bible is circulated there, and a Protestant place of worship is about to be opened. The M. E. Church should establish a mission there at once. Let the people say by their contributions, it shall be done.

DESIRING CHRISTIANITY. — The following is from an interesting account of a visit to a village in India, in the *Missionary Link*: —

"The village was found. A substantial building, formerly a kypung, received us, and the people, who were curious to see a 'white teacher,' soon filled the house. We let them in some measure satisfy their curiosity, as they had never seen a 'mamma' before, and our Bible-woman, wise in trying to interest, talked about us. The greatest wonder was why we had come there. They would almost take us in their arms in their earnestness and sympathy; then the Bible-woman would say, 'The mamma worships the true God; listen, and we will show you how she worships.' They listened attentively while one of the girls read a simple Catechism prepared for their first lesson; then they sang, and one or two prayers were offered. After this, they asked us questions about our religion, and often said, 'It is better than our way; we will think about it.' In this village there was not one who was able to read, but they listened earnestly, and said, 'It is good, and one woman, who had recently become blind, said, as she took my hand, the tears streaming over her face, 'I have never prayed before; I shall pray now the whole day long.' The sun was low in the west, the tide flowed, we must leave them. Every one of them, men, women, and children, followed us down to the shore, calling to us, with outstretched arms and tearful eyes, not to leave them, but to stay and teach them. My eyes were heavy with tears, and I longed to stay with them, but the village was far from town, so we must leave them. As we rowed away from their anxious faces into the twilight, our Christian girls, with one impulse, sang, 'Say, brothers, say, will you meet us, where parting is no more?'"

MISSIONARY MAGAZINE. — This spirited and interesting monthly has commenced a new series, and is somewhat changed in appearance, but to our mind, is far from being improved. It now bears the title of "*Baptist Missionary Magazine*." When will Christians get above making their denominational titles so prominent? Our Baptist friends are doing a glorious work in the foreign field. Success to them. Their foreign missions are prospering greatly.

MISSIONARY ADVOCATE. — Do not fail to read the December number of the *Missionary Advocate*. Read it and circulate. It will enlighten the mind, and fire the heart.

MEXICO. — The *Christian World* contains the following extract of a letter written by a gentleman in the city of Mexico to a prominent merchant in New York: —

"The scene presented to me a large congregation of Mexicans, both men and women with their little ones, worshipping an actual God in simplicity and in truth, contrasted strangely with all that I had before seen in Catholic Mexico. Through the indefatigable efforts of Messrs. Riley and Romero, and others, against a fierce and relentless opposition, Protestantism is firmly planted in our sister Republic, so long neglected. And I know personally the Government of Mexico is desirous that success shall follow the work, as a means of advancing her people in civilization and the knowledge of their duties as citizens. . . . Since Mexico has been in name a Republic, the power of Catholicism has decreased, and extensive nurseries and immense churches have been converted into stables and shops, while thousands of the people, with confidence lost in their priests, have abandoned their ancient faith, and are now groping in darkness for the truth. In my judgment there is no field so promising as that for missionary work. To Mexico the cause is everything, and to our country (with its probabilities of the future) an incalculable benefit, while to humanity it is Christianity, and civilization with all attendant blessings."

### GENERAL INTELLIGENCE.

#### BAPTIST.

We condense the following from the *Era*: —

In the Clarendon Street Church there is a very hopeful state of religious interest. Deep feeling prevades the audience. Several recent conversions have occurred.

The Baptist Church in Hyde Park is enjoying tokens of good. The church is being quickened, the congregation is increasing, and several members of the Sabbath-school have recently found Jesus precious.

At Holyoke, there has been a constant revival for many months.

A correspondent in North Sanbornton, N. H., writes, "We are having some good times with us in the Second Sanbornton Church. Many that have long been on the background are waking to newness of life, confessing their wanderings, and praying for a revival. Some awakened souls are asking the prayers of Christians. In short, the prospect is quite encouraging."

The religious interest in some of our Baptist churches in Boston still continues, the work evidently deepening.

#### THE FREE-WILL BAPTISTS.

We have before us the Annual Register of this denomination, for 1871, giving the statistics for 1870, and other matters of interest. The headquarters of this body are at Dover, N. H., where it has a publishing house, for the publication of its books, and two of its papers are issued, — *The Morning Star*, their leading weekly organ, and *The Myrtle*, a semi-monthly Sabbath-school paper. Besides these, they have only one other weekly denominational organ, *The Christian Freeman*, published at Chicago. They have also a *Quarterly Review*, which holds a respectable rank among the periodicals of its class.

They have two separate Missionary Societies, Foreign and Domestic; but they report only one foreign mission, in Orissa, India, with four churches and 212 communicants. Besides these, they have a Sabbath-school Union, a Temperance Society, a Female Benevolence Society, and an Education Society.

Their literary institutions consist of four colleges — Bates

College, at Lewiston, Me.; Hillsdale College, Michigan; West Virginia College, and Ridgeville College, Indiana; and seven seminaries, twenty-one in all. In 1850, they had only six literary institutions. Of the present number, nine are in New England.

#### THE STATISTICS

are printed in a manner similar to the minutes of the Methodist Episcopal Church, being arranged by yearly meetings and quarterly meetings, and indicate a good degree of care in their compilation. They embrace —

84 Yearly Meetings,  
156 Quarterly Meetings,  
1,886 Churches,  
1,145 Ordained Preachers,  
164 Licensed "  
66,909 Communicants.

Showing an increase of 11 churches, 35 ministers, and 218 members over last year.

The progress of the denomination will be seen from the following statements, which we collect from other sources: —

In 1800, they had 3,000 communicants

" 1829, " " 12,860 "  
" 1850, " " 50,223 "  
" 1860, " " 58,441 "  
" 1870, " " 66,909 "

Their period of greatest prosperity appears to have been prior to 1850.

From 1829 to 1850, 21 years, they gained 37,363, or nearly 300 per cent. From 1850 to 1870, 20 years, they gained 16,686, or 33 per cent.

We have also before us the Annual Registers for 1851 and 1861, giving the statistics of the previous years, and are able to trace their comparative progress very accurately, and also to analyze their condition in different localities. We find on examining their tables that their foreign mission statistics are embraced in them, and also their churches in Canada and Nova Scotia. We have therefore prepared the following table, which will be of permanent value, in referring to the denomination, and in which will be seen, at a glance, their numerical condition, in different localities, and at the three periods 1850, 1860, and 1870.

It will also embrace twelve minor branches of F. W. Baptists, holding kindred doctrines and politics. The figures given above embrace the main body of F. W. Baptists only, an analysis of which we have here present, in a tabular form, for the three specified periods.

#### THE MAIN BODY OF FREE-WILL BAPTISTS.

	1850.	1860.	1870.
<i>In the United States.</i>			
Churches . . . . .	1,020	1,250	1,355
Ordained preachers . . . . .	846	998	1,116
Licensed " . . . . .	136	185	154
Communicants . . . . .	48,780	56,434	65,605
<i>In the Canadas.</i>			
Churches . . . . .	29	39	27
Ordained preachers . . . . .	13	17	22
Licensed " . . . . .	2	4	5
Communicants . . . . .	1,056	1,209	1,090
<i>In Nova Scotia.</i>			
Churches . . . . .	5	5	
Ordained preachers . . . . .	4	2	
Licensed " . . . . .			
Communicants . . . . .	363	452	
<i>In India Missions.</i>			
Churches . . . . .	2	2	4
Ordained preachers . . . . .	4	5	7
Licensed " . . . . .	2	6	5
Communicants . . . . .	24	79	212
<i>Total embraced in the main body of the F. W. Baptists.</i>			
Churches . . . . .	1,126	1,296	1,386
Ordained preachers . . . . .	867	1,022	1,145
Licensed " . . . . .	140	195	164
Communicants . . . . .	50,223	58,441	66,909

#### CONGREGATIONAL.

Rev. Dr. Heacock, of Buffalo, has been recently called to fill the pulpit of Rev. Dr. Kirk. *The Evangelist* says: —

"Dr. Heacock declines the call to Boston. He wisely chooses to remain in Buffalo among life-long friends, doing a great work with a moderate income, to go to Boston on a salary of over ten thousand dollars a year. Now let him and his people have peace, and popularity not become persecution."

#### ROMAN CATHOLIC.

The Roman Catholics, or more properly speaking the Papists, of Boston, held an immense mass meeting in Music Hall, on the 6th inst., at which the following protest was adopted: —

"A great wrong has been done to the Christian world by the Piedmontese Government. The patrimony of St. Peter has been ruthlessly invaded in defiance of principle and of law; and the city of Rome, the shrine of art and the capital of Christendom, has been besieged and taken by storm. The Sovereign Pontiff, the head of the Catholic Church in all nations, has been violently deprived of that civil independence which is necessary for the free exercise of his spiritual office. To compass this wicked end advantage has been taken of the disordered state of Europe, and recourse has been had to means the most infamous. No right has been respected; the principles of justice and the precepts of religion have been alike trampled under foot. The entire Catholic world demands and has the right to enforce reparation and satisfaction for this grievous wrong. Let our silence be taken as a sign of our assent to proceedings so



iniquitous, and of our indifference to the cause of our most Holy Father, we add our voices to the cry of indignation that is going up from every part of the Christian world, and we enter our emphatic protest against the invasion of the States of the Church and the assault and capture of Rome, as an outrage on religion, and on the moral, social, and civil order existing among men. It is an outrage on religion. The crime of the Sardinian robbers is the same as that of the Jews of old. It is directed against Christ Himself, in the person of His vicar on earth. It is an assault on the very foundations of the moral order, inasmuch as it is a violation of the first principles of natural justice, and of the clearest commandments of God: 'Thou shalt not covet, thou shalt not steal,' are cast from the Decalogue. It is a repudiation of the binding force of treaties solemnly entered into between one nation and another. It is an attempt to substitute the law of brute force, that 'might makes right,' for the divine law of the Gospel.

"The consummation of this impious deed has caused its authors to descend to the use of means that would make the best cause bad. They have not shrunk from violence, fraud, terror and murder to accomplish their wicked purpose, and already the first fruits of their labor show that they are not for Christ, but against Him. Wherefore, we, the Catholics of Boston, do, before the world, protest against this unjust overthrow of the temporal sovereignty of our most holy father the Pope, and the dishonorable means by which it has been accomplished. We protest in the interests of public order, of morality and of religion. As good citizens, we denounce this great crime against the law of nations. As honest men, we condemn this unjustifiable spoliation. As faithful Catholics, we resent this act of sacrilege. Assured of the sympathy of all who 'love justice and hate iniquity,' we appeal to God for assistance to right this grievous wrong, and we promise our cooperation in every legitimate movement for the restoration of the Sovereign Pontiff to that civil independence so manifestly allotted him by Divine Providence."

#### MISCELLANEOUS.

**AMERICAN BIBLE SOCIETY.**—The stated meeting of the Board of Managers was held at the Bible House, Astor Place, New York, on Thursday, the 5th inst.

Four new auxiliaries were recognized, one in each of the States of North Carolina, Alabama, and Missouri, and one in the Territory of Utah.

Communications were received from Mr. Andrew M. Milne, Montevideo, showing the extension of the Bible work in his agency; from Rev. Dr. Jacoby, Germany, with interesting accounts of the work among the German soldiers; from Mr. W. P. Harvey, Havana, as to the practicability of Bible operations in Cuba; from Rev. I. G. Bliss, Constantinople, with interesting facts as to Bible distribution in Turkey; from Rev. Dr. Berge, British and foreign Bible Society, announcing the completion of the plates of the Arabic vowelized Old Testament at Beirut, and tendering a set to this Society, in return for a similar donation by this Society to that already made; from Rev. R. B. Girdlestone, British and Foreign Bible Society, approving of the action of this Board in regard to the Arabo-Turkish version, and also from Rev. Dr. Schaffner, Constantinople, expressing his gratification on the same subject; and from M. Dardier, Geneva, showing the work of the Evangelical Society of Geneva among the French soldiers and citizens, and asking aid in the distribution among them of the Holy Scriptures.

The usual grants of books were made.

#### The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**FEEDING ROOTS.**—Those who feed turnips, mangels, and other roots, should be careful and remove from them all the earth, and in order to do this, it is well to wash them if possible. It is true that if the roots be smooth, there will not much dry dirt adhere to them; but we say the cleaner the better for the good of the teeth of the animal, if for no other reason. They should always be cut before they are fed, and when large quantities are consumed it is far better to use a root cutter or slicer; but when few, the roots can be cut quickly and well by placing them in a clean box and using a spade or shovel for the purpose. We like once or twice a week to sprinkle a little salt over them before feeding, and we have observed that the cattle are quite fond of salt, and seem to crave it.

N. B. B., Pelham, Mass., asks what is the cause and cure of garget. We quote from Flint's book: "Garget is an inflammation of the internal substance of the udder. One or two of the teats or whole sections of the udder become enlarged and thickened, hot, tender, and painful. The milk coagulates in the bag and causes inflammation when it is deposited, which is accompanied by fever. It most commonly occurs in young cows after calving, especially when in too high condition. The secretion of milk is very much lessened, and in very bad cases stopped altogether. Sometimes the milk is thick and mixed with blood. Often also, in severe cases, the hind extremities, as the hip-joint hook or fetlock, are swollen and inflamed to such an extent that the animal cannot rise. The simplest remedy in mild cases is to put the calf to its mother several times a day. This will remove the flow of milk, and often dispel the congestion.

"Sometimes the udder is so much swollen that the cow will not permit the calf to suck. If the fever increases, the appetite declines, and rumination ceases. In this stage of the complaint the advice of a scientific veterinary practitioner is required. A dose of purging medicine, and frequent washing of the udder, in mild cases are successful. The physic should consist of Epsom salts one pound, ginger half an ounce, nitrate of potassa half an ounce, dissolved in a quart of boiling water; then add a gill of molasses, and give to the cow lukewarm. Diet moderate, that is on bran, or if, in summer, green food.

"It is important that the udder should be frequently exam-

ined, as matter may be forming which should be immediately released. Various causes are assigned for this disease, such as exposure to cold and wet, or the want of proper care or attention at parturition."

G. H. C. says his horse is troubled with worms, and wants to know what will destroy them.

We do not know of a simpler or better remedy than to give the horse wood-ashes with his cut feed or other grain, not too much, or he will not eat the feed. Some horses are more inclined to worms than others, even though they be fed alike. If any one of our readers knows of a better remedy, please give it, and thus oblige the inquirer.

**SPREADING MANURE.**—In going through the country we see much of the manure drawn out lying in heaps,—and it is apt to lie there till spring. Will people never learn the great error of treating manure in this way? Here is the principle:—Take a lump of manure, apply it to the soil. What comes in contact with its outside—the only part that can come in contact—will receive some benefit from the manure; but the rest, the greater part by far, remains bound up in the lump. If on the top of the ground, much of the strength goes off; the atmosphere gets it; the rest goes into the soil immediately in contact with it, making this part of the land too rich, the other not rich enough. If the lump is buried, much the same is the result, only the ground gets all the strength, but only that part coming in contact with it and immediately below it, thus giving the subsoil part which should have gone into the soil above.

It will be clearly seen that this is an evil. This same lump, scattered, pulverized thoroughly, mixed intimately, all its parts, would act at once and give all the benefit to the soil, whether applied at the top and left there, as in meadows, or harrowed in, as in the popular and good way. It is the contact of all the manure at once that is wanted. Then it is secured; then it is immediate in its effect.

Now, to draw manure out and let it remain in heaps, as is done, is to treat it as the "lump" was treated, giving part to the soil that comes in immediate contact with it, the rest all the while going into the atmosphere, so that these manure heaps are but bigger "lumps," enriching too much what they come in contact with, showing lodged grain or lodged grass where they were. The rest, faded and deprived of its strength, goes to the rest of the soil, but to do little good.

The way is to spread as we draw, and draw as it is made, if possible. This is the way to get the strength. If the fluid parts in the stable have been secured by absorbents, the full strength will thus be obtained. Close to the soil in a fine (pulverized) condition, the ground will hold what the atmosphere otherwise (in lumps) might get. The rains will ram it into the soil; and in the spring there will be a fine condition. With the heaps left till the spring, the ground only in immediate contact with the manure will be benefited, the rest of the land receiving nothing during the winter. In the spring the heaps will be frozen; there will be a difficulty of reducing them finely, and it is a piece of work we never like to do then. The other land—manure spread in the fall—works up mellow, and black, and rich, all of it; here you get the benefit; in the other case you certainly do not.—*Rural New Yorker.*

#### Obituaries.

The Boston Preachers' Meeting adopted unanimously the following:—

Whereas our honored brother, WILLIAM C. BROWN, ESQ., of Chelsea, on the 9th of December, in the 70th year of his age, finished his course in hope of the resurrection of the just, therefore,—

Resolved, 1. That in the death of Bro. Brown, the ministry has lost a sincere and valuable friend; the Commonwealth an eminently useful citizen; and the Church a worthy example of experimental and practical piety. Gifted by nature with more than ordinary abilities, reared in a cultivated New England home, and becoming in early manhood a subject of saving grace, he began public life under most favorable auspices. The promise of the morning was amply fulfilled by a cloudless noon and a golden sunset. Through a public career of nearly half a century, he sustained an unblemished reputation as a Christian gentleman of refined sensibilities, and sterling integrity. As a teacher of public schools, as an editor of religious journals, as a civil officer in responsible positions, and as a member of various educational and reformatory organizations, he acquitted himself with credit, and won the favor of the public. His character, symmetrical by nature, was strengthened and beautified by the religion of Christ.

2. That his life is highly worthy of remembrance and imitation. He was remarkably diligent, conscientiously punctual in all his engagements, prudent in speech, especially when the interests of others were at stake; truly conservative, yet ever hopeful of the future. While holding firmly the doctrines of his own Church, and carefully observing its discipline and customs, his enlarged Christian sympathies embraced true believers, of every name, and gave him fellowship with the whole Church of God. The public services of the sanctuary received his calm and undivided attention. The social means of grace were his delight, and hundreds of families can testify to his fidelity in visiting strangers, the poor, and the ordinary neglectors of the house of the Lord. To these classes he had a mission, and wherever he went, his genial spirit and urbane manners made him a welcome visitor.

3. That as an officer of the Church, and especially as a class-leader, he deserves a high place in our ecclesiastical history and in the esteem of our people. Fully believing in the doctrines and measures of Mr. Wesley, he modestly, yet faithfully sought to encourage his brethren to adorn their Christian profession, and labored assiduously to systematize the financial operations of the Church. In this latter particular, his influence has passed beyond the limits of his own society, and made itself felt in several of our Annual Conferences. As a leader, he enjoyed uninterrupted success for forty-four years, and at the time of his decease he had a class of more than forty members, nearly all of whom were regular attendants.

4. That we tender our condolence to the bereaved widow and children, and other relatives of Bro. Brown, and with them we shall ever cherish the memory of his serene and beautiful life.

5. That a copy of the foregoing resolutions, signed by the President and Secretary of the Preachers' Meeting, be forwarded to the family of Bro. Brown.

S. F. UPHAM, President,  
F. T. GEORGE, Secretary,  
Boston Preachers' Meeting.

Sister SUSAN M. GRAHAM, wife of Bro. John Graham, died in Rumford, Me., Nov. 3, aged 41 years.

She was a true wife, an affectionate mother, and an exemplary Christian. Earnest, energetic, and persevering, with a kind word for all, and to all recommending, in public and private, the religion which graced her life; anxious for the prosperity of Zion, and toiling continually for it at home and abroad, she has won the "Well done, thou good and faithful

servant." Her sickness was very brief, her departure sudden and unexpected; yet she was ready. B. FOSTER.  
Bethel, Jan. 5, 1871.

Sister HANNAH F. WOODS died in Rumford, Nov. 9, aged 19 years.

Sister Woods's death was sudden; yet the messenger, coming to summon her away, found her all ready. Some few years since she gave her heart to the Saviour, and united with the M. E. Church, of which she has remained a worthy and faithful member until called to join the Church triumphant. B. FOSTER.  
Bethel, Jan. 5.

Died, in Albany, Me., Dec. 8, 1870, MRS. IRENE C. HASKELL, wife of Col. Samuel Haskell, aged 39 years.

Sister H. was converted at the age of 15 years, and united with the M. E. Church, and remained a worthy and faithful member until called to her reward in heaven. Her death was quite sudden, leaving a babe two weeks old. In all her Christian life she adorned her profession. She was in her place on the Sabbath, and the class and prayer-meetings witnessed her testimony for God. And this was not the extent of her religion; she was ready to do her part in sustaining, with her means, the cause she loved. It is no wonder that she died well. She was very anxious to have her babe consecrated to God in holy baptism. This was done by the writer, she naming the child, and in a few hours she fell asleep in Jesus. When told by her husband that she was dying, she raised her hands, and said, "Praise the Lord! praise the Lord!" Much might be written in her praise, but her record is on high. T. J. TRUE.

MRS. HANNAH, wife of Mr. Joseph H. Bickford, died in Great Falls, N. H., Dec. 8, 1870, aged 37 years.

The subject of this notice was a person of great energy of character, as well as of high moral and Christian worth. She bore the most incredible sufferings for three years with a fortitude such as a calm trust in God only can give. Her last hours were peaceful and serene. Her surviving companion is very low with consumption; yet he "endures as seeing Him who is invisible." Let all Christians remember him and his family in their prayers. S. P. HEATH.  
Great Falls, N. H., Jan. 2, 1871.

In Warren, Mass., Sept. 13, 1870, MRS. ELIZA S., wife of Mr. Lovell L. Gage, aged 28 years.

Her many friends will do well, if they imitate her amiable traits of character and her Christian virtues. From the choir of the Church militant she has gone to join that of the Church triumphant.

Died, in New Bedford, Nov. 30, 1870, MRS. BELINDA WILCOX.

Sister Wilcox died suddenly, but we trust she was prepared for the event. Those who knew her best, prized her amiable qualities.

Died, in New Bedford, Dec. 1, 1870, Sister ADRIANNA SHEERMAN.

She was converted, and joined the Pleasant Street M. E. Church, in this city, under the labors of Rev. L. B. Bates. Her piety was ardent and constant. She had greatly endeared herself to a large circle of friends. She died in "full assurance of hope," after a long and painful sickness.

MRS. HARRIET MITCHELL died, in New Bedford, Dec. 19, 1870.

Sister Mitchell had been a great sufferer for several years; but she endured her afflictions with remarkable fortitude and Christian resignation. Within a few days of her death she spoke of "the first hour in heaven" with joyous expectancy. Faith enabled her to look within "the gates ajar," and to see the invisible. No doubt she has joined "the voice of the harpers, harping with their harps." J. E. HAWKINS.  
New Bedford, Dec. 30, 1870.

Died, in Greenville, S. C., Sister LYDIA A. WHITTIER, wife of Rev. True Whittier, Presiding Elder of the Greenville District, South Carolina Conference, aged 33 years.

She experienced religion in Amesbury, Mass., at the age of 19 years. From that time she became a devoted Christian. In 1866 she was married to Bro. W., while he was a member of the Biblical Institute at Concord, N. H. When she was informed that her husband was transferred from the Maine to the South Carolina Conference, and was asked if she was willing to go, she replied, "I can go anywhere with my husband to work for Jesus." Her death was sudden and painful. In going from the church, the heel of her boot caught, throwing her down, and injuring her so severely that she survived but six weeks. She suffered intensely, but never complained. She often called on her friends to help her praise Jesus. On the 31st of October last, she sweetly passed away, saying, with her last breath, "Crown! crown!" Who can doubt she saw it? She was, in every sense, a true woman and Christian. Her memory will always be precious to all who knew her. I bespeak for Bro. W. and his three orphan children the prayers of the Church. E. W. JACKSON.

Died, in Freeman, Me., July 29, DANIEL DAVIS, aged 74 years and 6 months.

For many years Bro. Davis had been a Christian, and a member of the M. E. Church. Ever since the writer's acquaintance with him, judging from his conversation, his treasure was in heaven; for "out of the abundance of the heart, the mouth speaketh." At the last interview with him, near his death, his faith was strong and unshaken in God. Thus he passed away. "Blessed are the dead which die in the Lord." P. E. NORTON.

MISS MARTHA PERRY died in Salem, Me., Nov. 27, aged 22 years and 10 months.

Sister Perry gave her heart to the Saviour, about four years since, during a revival in Salem, under the labors of Rev. J. R. Masterman, and has since maintained a consistent course. An affectionate daughter, a faithful and devoted Christian, her influence for good was extensive as was her acquaintance. Patient in suffering, she has gone to be with that Saviour who carries the lambs in His bosom. Praise God for salvation! P. E. NORTON.

At Salem, Me., Dec. 8, JANE MANN died triumphantly in Jesus, aged 80 years.

Sister Mann was a native of Ireland, and more than sixty years ago united with the Wesleyans. Removing to Maine some thirty years ago, she became connected with the M. E. Church, remaining such till death. She was a woman of strong faith, deep experience, and unwavering Christian purpose. In conversation, she dwelt much on God's mercies and blessings bestowed upon her, always wont to give God the glory. Her death was in full assurance of faith. Glory to God for salvation! P. E. NORTON.



## The Secular World.

## REVIEW OF THE WEEK.

## DOMESTIC.

A meeting was held on the 12th inst. at the Academy of Music, New York, to celebrate Italian unity. It rivaled in numbers and enthusiasm any similar demonstration ever witnessed in that city. The Academy was crowded to its utmost capacity by an audience among whom the respectable element vastly predominated, while around the building an open-air meeting was organized. The platform was occupied by some of the most distinguished citizens, among whom were Marshall O. Roberts, William E. Dodge, Henry S. Stebbins, Peter Cooper, James Brown, Willard Parker, Francis Lieber, Cyrus W. Field and Chas. N. Talbot. Major-General Dix was called to the chair, and delivered an eloquent address, stating that the object of the meeting was to cheer the Italians in their new career of civil and religious freedom by expressions of their sympathy, in which he sincerely believed seven eighths of all the people in the United States would concur. They assembled to express the hope that there may be no cause in the future to wish that Italy was less lovely or more powerful, but that she may, in her new state, become so prosperous and strong that neither Gaul nor Teuton shall ever dare to tread her sacred soil again, except in friendly companionship. [Applause.]

The following resolutions were adopted in substance:—

We declare, that we congratulate the Roman people on their deliverance from the yoke of foreign oppression, and the establishment of civil and religious liberty; also, the little cost of life and the few acts of violence toward the late government, and pledging our sympathy and support to the United States in maintaining the independent and united nationality so lately received.

Addresses were delivered by Henry W. Beecher, Horace Greeley, William Cullen Bryant and the Rev. Dr. Bellows; and at the close of the meeting the president read a copy of a telegram, which, he said, had just been sent to Victor Emmanuel announcing that the citizens of New York were then celebrating the union of Rome with Italy.

The Cherokee delegates arrived in Washington on the 12th viz: the principal chief, Downing, Colonel Adair, Colonel Yamm and Captains Smith and Scrapp. Their business is to secure the ratification of the treaty sent to the Senate by the President during the latter part of the former session, Congress providing for the payment of \$3,250,000, the price agreed upon, under the treaty of 1865, for some 20,000,000 acres of land lying in the southern part of Kansas, and west of 96° longitude in the Indian country. These delegates also represent in part the new territorial government of Oklahoma, being a confederation of various nations in the Indian territory, namely: Cherokees, Creeks, Choctaws, Chickasaws, Seminoles and others. It is understood that Commissioner Parker has brought with him an official copy of the new Constitution adopted at Okmulgee by the delegates of these nations, in accordance with the provisions of the treaty of 1866, and that the President yesterday expressed himself favorable to this new territorial government, and opposed to the projects of railroad and land speculators, whose interests are sought to be secured through other measures now pending before Congress.

Hon. John Covode died at the United States Hotel at Harrisburg, Pa., Wednesday, of heart disease. He was a prominent politician, and during the Rebellion was a member of Congress as chairman of the Committee on the Conduct of the War. Dr. S. G. Howe has been appointed on the San Domingo Commission instead of Bishop Simpson, resigned.

## ENGLAND.

An appalling accident occurred at Sheffield on the 12th. A colliery in the vicinity of the town, in which a number of men were engaged at work, exploded. So far as is ascertained, 37 men have been killed, but it is possible that the calamity may prove still greater on investigation than it now appears to be.

## FRANCE.

The Prussians under Fredrick Charles have completely routed the French under Chauzy, taking about 11,000 prisoners. The French losses in killed and wounded were about 12,000.

The bombardment of the fortifications of Paris on the north, east and south sides is vigorously kept up. The French returned a moderate fire.

The army of Gen. de Chauzy is retreating at all points. The Germans are in pursuit, and have already taken 1,000 prisoners.

In an engagement on the 8th with the Garibaldians at Montbard, in the Department of Cote d'Or, the Prussians were victorious.

Gen. Faidherbe's cavalry had encounters with the Prussians on the 8th and 9th instants, and met with some success.

The Prussians continued the investment of Givet, a French town near the Belgian border.

The Brussels Echo of the 10th says the Belgian militia have again been summoned to the frontier, and that the staff officers have already arrived at a point in the neighborhood of Longwy.

English travellers bear testimony to the generous treatment accorded to French prisoners of war in Germany.

## THE TRIAL OF DR. LANAHAN.

Telegraphed to Boston Daily Advertiser.

NEW YORK, Jan. 12.

An investigation into the charges against the Rev. Dr. Lanahan, assistant agent of the Methodist Book Concern, by the book committee and the bishops of the Church, was begun to-day at the missionary rooms at the Broadway and Eleventh Street mission. It was strictly private, no one being admitted but those officially engaged. Many prominent men of the Church from all parts of the country were present. Among them were Bishops Ames, Simpson, James and Scott. Rev. Dr. Brooks, of St. Paul, Minn., was in the chair. The morning session was taken up in settling the preliminaries, for which no precedent exists, this being the first case of the kind in the history of the Church. The first business was a resolution concerning the admission of the public. It was debated at great length, both pro and con, and when the vote was taken the resolution was defeated. The cause of its defeat was that it was too indefinite, and did not cover any particular ground. Reporters of the press, so far, have been excluded, but it is expected that the question will be considered, and that the exception will be made in their favor. The organization of the court has not yet been reached, and much difference of opinion exists regarding what it shall consist of, what part the bishops shall take in the trial, and the reception of their votes on the final question has not yet been decided. After considerable debate the committee adjourned till half-past two, when it is understood the question of organization will be considered.

Rev. Dr. Cyrus Brooks, of Minnesota, was elected by the Conference as president of the committee, and Rev. J. S. Bingham secretary. Three members of the committee, Rev. Dr. Rawlin of Indiana, Rev. J. H. Moore of Illinois, and Rev. G. S. Van Cleave of Newark, were not present to-day. Bishops Ames, James, Simpson and Scott decided to attend, bearing constantly but taking no part in the proceedings until the final vote. They requested the appointment of a stenographer and secretary for their own service, which was allowed, and similar appointments were made for the benefit of Rev. Dr. Lanahan. The accused also presented in writing a request to be permitted to be present during the investigation, which was granted; and Dr. Lanahan then entered the investigation room accompanied by his counsel, Judge Reynolds, of Brooklyn, Rev. Mr. Buckley, Mr. A. J. Vanderpool of the law firm of Oakley Hall, Brown & Vanderpool of this city were also engaged as counsel by Dr. Lanahan, but were excluded on the ground of not being members of the Methodist Church. The Book Concern is represented by E. L. Fancher, General Runyon, Presiding Elder Pease and Rev. George Lansing Taylor. In the discussion as to whether the investigation should be public, Lanahan's counsel argued earnestly for publicity, and were sustained by the bishops. The members of the committee, however, regarded secrecy as necessary for self-protection, and by a vote of 8 to 4 determined to sit with closed doors. Messrs. Pike, Woodruff, Slicer and Vernon voted in favor of open sessions. The matters were again discussed, and the decision reaffirmed by the same vote. It is reported that the ministers who had been shut out from the deliberations of the court had presented a written protest and formal demand for admission. A session of the committee is said to have been held over it during which even the bishops retired; but it would seem, from the final action, that the protest was not favorably received. The committee will sit again to-day, and it is expected that the investigation will cover several weeks. New witnesses will be examined on both sides.

Second Day.—It was decided to admit reporters, who presented formal credentials from the papers which they represent. Dr. Lanahan's answer to the charges and specifications against him being read, to the first, of official misconduct and malfeasance, specifications 1, 2, and 7, Dr. Lanahan enters a simple and positive denial. The allegations as set forth in specification 3 he denies, but maintains that there had been frauds and corruptions in the management. Specification 4, I deny that at any time I represented to the firm of Ames, Brown, Brooks & Co., that the said firm were published as defaulters on the books of the Methodist Book Concern. Yet it appeared that \$20,000 were on the books as due from Brown Bros., as uncollectable. Specification 5 charges Dr. Lanahan with stating that the affairs of the Concern were in chaos. This he still believes to be strictly true, and is ready to prove. The allegations as set forth in 6 the Doctor denies, maintaining, however, that frauds, corruption and mismanagement had existed, resulting in large losses, numerous proofs of which he is prepared to give. He denies the allegation in specifications 7 and 8, that he evinced a spirit of hostility toward the principal bank agent, or disposition not to cooperate with him in the orderly and proper management of the Book Concern. It is true, however, that he objected to matters connected with the business and book keeping of the said Concern. Which he is ready to prove.

Dr. Lanahan denies all three of the allegations of charge second, of neglect of official duty, adding that the bonds were negotiated faster than necessary, and a large sum of money thus accumulated, on which the Concern was paying interest, but which they could not use. To charge third, of untruthfulness, intemperance, Dr. Lanahan replies that he did make the alleged charge of conspiracy, and then believed and still believes it true, he also says that he believes his charges against Mr. Goodenough true and capable of proof. Dr. Lanahan also denies entirely charges fourth and fifth, of insubordination to his superiors, and of the want of proper qualifications and capacity for the position, though declining to make an answer to two of the specifications of the latter charges until the proof of alleged incompetency has been furnished.

After reading the answer of Dr. Lanahan, a communication from Bishops Ames, Scott, James and Simpson was presented, in which they state that in meeting with the committee they must not be understood as sharing, in any degree or to any extent, the responsibility of entertaining or receiving charges against an editor or agent; that they cannot act as concurrent authority in any investigation except as to the official conduct of editors or

agents, who are answerable to the same authority of Presiding Elders as other ministers of the Church; that third parties cannot be allowed to prefer charges of slander, and that they do not deem it proper for them to consider the general fitness or unfitness for office of any man appointed by the General Conference as an editor or agent, unless such alleged unfitness has occurred since his election.

A discussion then ensued between members of the committee as to the scope which the investigation should be allowed to take. At the afternoon session the Rev. Mr. Buckley, counsel for the defendant, read a letter from Geo. Taylor, Flushing, Long Island, one of the signers of the accusations, stating that he signed the charges without a correct knowledge of what they contained, and because he was asked. Mr. Buckley added that if the body of the accusers were called together and examined, it would be found that a majority signed them, like Mr. Taylor, without knowing their purport. The manner in which the signatures had been obtained would not bear inspection. The counsel closed by requesting the accusers to be summoned before the committee.

Dr. Slicer supported Mr. Buckley's request, and after a discussion a point of order was raised, and sustained by the Chair, that after a formal presentation had been made and the answer submitted, such preliminary arguments were out of order. The Chair was sustained on the appeal, and Mr. Buckley's request entered on the minutes.

The investigation then began, and E. L. Fancher opened for the prosecution, stating that the charge that frauds had been committed in the Book Concern, amounting to \$1,000,000, was never denied by Lanahan, although requested to do so, and the credit of the institution was permitted to suffer. Lanahan was charged by the prosecution with continual misconduct in settling aloof stories of fraud and saying that the bishop of the church approved of his course. The counsel concluded by affirming that the investigation did not relate to Lanahan's standing as a minister, but only to his conduct of injuring the good name of the Book Concern, which he was bound to uphold instead.

Mr. Buckley, for the defense, renewed his request to have the accusers present. A discussion followed, and resulted in the adoption of the resolution that the proper time having passed for preferring such a request, that it be not granted.

The Friday session was occupied mostly with debating the admission of the article from the N. Y. Times. Saturday Dr. Lanahan gave his testimony, and Dr. Curry. The report of the former is not given in the daily papers. Dr. Curry said that Dr. Lanahan conversed with him about the matters before their publication; and that he also conferred with Bishop Ames, and that he, Fletcher Harper, and Dr. Lanahan talked them over at the office of Harpers Bros. Dr. Lanahan estimated the losses at \$100,000.

—“A SLIGHT COLD,” COUGHS.—Few are aware of the importance of checking a cough or “slight cold” in its first stage; that which in the beginning would yield to a mild remedy, if neglected, often attacks the lungs. “Brown's Bronchial Troches” give sure and almost immediate relief. “The Troches” have proved their efficacy by a test of many years, and have received testimonials from eminent men who have used them.

## THE NORTHERN PACIFIC RAILROAD.

This second highway across the continent is now in full process of construction. Last July contracts were let for the building of the Eastern division, reaching across the State of Minnesota from Duluth, at the head of Lake Superior, 240 miles to the crossing of the Red River of the North. With several thousand men employed, the grading on this section is fast approaching completion, and the iron is being laid at the rate of one to two miles a day. In the mean time engineers are locating the line westward through central Dakota; preparations are completed for the commencement of work at the Pacific end next spring, and thereafter the work of construction will be prosecuted from both extremities toward the centre.

The chief advantages peculiar to the Northern Pacific route are believed to be these: 1. It reduces the distance between the Lakes and the Pacific Ocean some 600 miles. 2. It lessens the distance between New York and the Pacific by water and rail to the same extent. 3. It lessens the distance between London and Chinese ports by the trans-continental route at least 1400 miles. 4. It traverses a belt of States and Territories admirably adapted by fertility of soil, mildness of temperature, and equal distribution of moisture, to profitable agriculture. 5. Its elevation in the mountain region is 3,000 feet less than that of other lines, resulting in a diminished snow-fall, a mild climate, and far easier gradients. 6. At convenient intervals it intersects numerous navigable streams—such as the Columbia, the Cowlitz, the Yellowstone, the Missouri, the Red and the Mississippi—which drain a vast region, and will serve as feeders to the road. 7. It will partake of the character of an international route, permanently controlling the carrying trade of British America, and rendering the important colonies north of the boundary, and west of Lake Superior, commercially tributary to our Northwestern States.

Already it is stated that settlers are rapidly crowding to the line of the Northern Pacific Road in the New Northwest, and judging from what is known of the plans adopted for promoting the settlement and development, through emigration and colonization, of the belt of States and Territories tributary to the line, there would seem to be no doubt that the corporation upon which the Government has conferred this great trust, is determined to make the enterprise not only financially sound, but greatly and permanently beneficial to the whole country. With its munificent endowment of fertile lands, with the natural advantages this route undoubtedly enjoys, and with the far-sighted policy already inaugurated, a great commercial project could hardly start under better auspices or with greater assurance of success.

## Commercial.

## BOSTON MARKET.

## WHOLESALE PRICES.

Jan. 14, 1871.

**Gold.**—\$110½.  
**Flour.**—Superfine, \$5.00 to 5.75; extra, \$5.75 to 7.00; Michigan, \$6.25 to 7.25; St. Louis, \$6.50 to 10.00.  
**Mixed New Corn.**—\$2 to \$3.50; Mixed Yellow, \$3 to \$4.  
**Oats.**—60 to 65c.  
**Rye.**—None.  
**Wheat.**—Timothy, Herd's Grass, \$5.00 to \$5.25; Red Top, \$3.75 per sack; R. I. Bent, \$2.50 per bushel; Clover, 11c. per lb.  
**Apples.**—Per barrel, \$1.50 to \$3.00. Fancy do., \$3.50 per bbl.  
**Pork.**—\$22.00 to \$24.00; Lard, 13 to 14c.; Hams, 14 to 15c. per lb.  
**Butter.**—30 to 35c. per lb. Prime, 40c.  
**Cheese.**—Factory, 14 to 15c.; Dairy, 8 to 15c.  
**Eggs.**—35 to 38c. per dozen.  
**Dried Apples.**—8 to 10c. per lb.  
**Hay.**—\$15.00 to \$20.00 per ton by cargo; \$25.00 to \$30.00 per ton, by car load.  
**Potatoes.**—\$3.00 per barrel.  
**Sweet Potatoes.**—\$3.50 to 5.00 per bbl.  
**Beans.**—Extra Fair, \$2.75; medium, \$2.00 to 2.25; common, \$1.75.  
**Lemons.**—\$7.00 to 10.00 per box.  
**Oranges.**—\$5.00 to \$8.00 per box.  
**Marrow Squash.**—\$4.50 per cwt.; Hubbard, do., \$5.00 per cwt.  
**Onions.**—\$4.00 to 5.00 per barrel.  
**Carrots.**—\$2.25 per barrel.  
**Turnips.**—\$2.00 to 2.50 per barrel.  
**Cabbage.**—\$10.00 to 15.00 per hundred weight.  
**Cranberries.**—\$11.00 to 12.00 per bbl.  
**Remarks.**—Flour market is very quiet at quotations. Eggs, in large supply, dropped 1 cent. Potatoes unchanged. Beans firm. Lemons in short supply. Squash advanced strong 50c. per cwt. Cranberries steady, and moderately active.

## The Markets.

## BRIGHTON CATTLE MARKET.

For the week ending Wednesday, Jan. 11.

Weekly receipt of Cattle, Sheep and Swine, carefully prepared for the current week:—  
Cattle, 1,900; Sheep and Lambs, 11,200; Swine, 1,500; number of Western Cattle, 683; Eastern Cattle, 147; Working Oxen and Northern Cattle, 275. Cattle left over from last week.  
Cattle—Beef Cattle—Extra, \$12.75 to \$13.00; first quality, \$12.25 to \$12.50; second quality, \$11.50 to \$12.00; third quality, \$10.25 to \$11.50; poorest grades, \$8.50 to 9.50 per 100 pounds (the total weight of Hides, Tallow, and dressed Beef). Many of the Cattle are sold by the pound, live weight.  
Brighton Hides—\$3.50 to 4c. per lb.  
Brighton Tallow—8 to 9c. per lb.  
Country Skins—\$5 to 6c. each.  
Hides—7 to 8c. per lb. for country.  
Lamb Skins—16 to 18c. per lb.  
Tallow—6 to 7c. per lb. for country.  
Wool Skins—\$1.50 to \$2.00 per skin.  
Sheep Skins—16 to 18c. per lb.  
Calf Skins—16 to 18c. per lb.  
Stores—Yearlings, \$5 to \$20; two year olds, \$12 to \$45; three year olds, \$45 to \$65 per head, or much according to their value for Beef. Nearly all the small Cattle that are in a fair condition are sold for Beef. There is but a few Stores brought to Market at this season of the year.  
Milk Cows—Extra, \$8 to \$10; ordinary, \$6 to \$8; Store Cows, \$30 to \$50 per head. Frieses depend a great deal upon the fancy of the purchaser. Nearly all the Cows in Market are of an ordinary grade. Prices range from \$30 to \$110 per head. There has not been much call for them, and owing to the Cattle disease, which is prevailing at present, there will not be much done in the Milk cow trade for several weeks to come.  
Working Oxen. Not a large supply in Market. We quote sales at \$125 to \$250 per pair.  
Sheep and Lambs. Nearly all those from the West were owned by Butchers or taken at a commission. We quote prices—Extra and select lots, \$4.50 to 6.50 per head; ordinary, \$1.50 to 4.00 per head. Lambs, \$3.00 to 6.50 per head, or from 3 to 8 cents per lb.;  
Swine. Store Pigs—Wholesale, \$5 to 6 cents per lb.; retail \$6 to 7 cents per lb. Spring Pigs, wholesale, \$4 to 5 cents per lb.; retail \$6 to 7 cents per lb. Cows, Shoats, \$5 to 6c. per lb. Fat Hogs—\$7 to 8c. at Market. Prices 7 to 7½ cents per pound. No Store Pigs in Market.  
**Remarks.**—The trade for Cattle this week has been very dull, the supply in Market light, and but a few Extra Cattle among them. Most of the Cattle from Maine were suitable for Beef, but the demand for them was very slow, and some of the Drivers took their stock to Butchers to kill and Market at a commission. There has not been much call for Working Oxen and Stores, and the trade will probably continue dull for several weeks to come. There were a few Western Cattle in Market, which would cost 13 to 15 cents per pound, dead weight.

## Business Notices.

## POLAND'S HUMOR DOCTOR.

Does not aggravate disease, thereby retarding recovery; on the contrary, it is healthful, cleansing work commences at once, and is carried on until a healthy action of the system is attained. In diseases arising from impoverished and impure blood, it helps nature throw off the disease of particles, and infuses vigor and strength where weakness and debility have prevailed. There is no risk in trying this remedy, as it is composed of vegetable matter, and is warranted safe.

MERCANTILE SAVINGS INSTITUTION, 48 SUMMIT ST., COR. ARCH. Six per cent. interest will be paid on deposits by this institution from this date. All deposits commence drawing interest on the first day of every month. See notice in another column.  
Nov. 3, 51 St. cow 134

CRAMPTON BROTHERS' Imperial Laundry Soap contains a large percentage of vegetable oil, is warranted fully equal to the best imported Castile soap, and at the same time possesses all the washing and cleansing properties of the celebrated French and German laundry soaps. Housekeepers will do well to call for it. If your grocer does not keep it, send your order direct to the manufactory, 2, 4, 6, 8, and 9 Rutgers Place, and 33 and 35 Jefferson Street. Office, 44 Front Street, N. Y.  
Dec. 27, 80.



# ZION'S HERALD.

**FOR COUGHS AND COLDS, Lung Difficulties, Pain in the Side, and Kidney troubles, the White Pine Compound is unrivalled. It is pleasant to the taste, and at all times perfectly safe.**

## Money Letters Received to Jan. 13.

E. M. Anthony, J. F. Adams, S. Allen, 2, Peter Akers, A. Anderson, F. C. Ayer, O. W. Adams, Chas. Andrews, N. H. Astell, D. G. Ashley; E. G. Babcock, R. T. Baker, G. W. Bacon, S. L. Butler, J. Bacon, J. Brooks, Chas. Bailey, J. E. Bowen, F. Blunt, M. Boynton, R. H. Barton, Geo. Buzzell, L. D. Bentley, J. H. Brown, M. Bailey, S. O. Benton, J. Banting, L. S. Brewster, H. W. Bolton, L. W. Blood, C. H. Baker, E. Buck, D. C. Babcock, J. W. Dean, J. S. Barrows, J. F. Bingham, W. A. Braman, E. B. Bradford, A. G. Button, J. Beadle; E. Cunningham, W. G. Cutting, A. L. Cooper, J. Cadwell, S. B. Chase, Otis Cole, J. Carpenter, L. D. Cogswell, C. Clark, Robert Clark, yes, P. H. Chapin, J. Currier, L. Clushman, H. Crockett, S. Curtis, D. H. Canoll, C. J. Clark, G. E. Chapman, O. M. Conness, H. Chase, A. Cook, J. Cummings, A. J. Church, J. Cooper, L. Cady, L. Draper, F. G. Dunham, A. R. Doten, L. E. Dunham, W. Dodge, J. T. Davis, C. M. Dinmore, O. Estes, J. L. Edson, G. F. Eaton, E. Edson; B. Freeman, 2, G. E. Fuller, J. P. Frye, 2, L. Fish, 2, J. Fawcett, S. Farnham, Wm. E. Foster, L. H. Foster, A. Folsom, C. P. Flanders, W. A. Farrington; J. Goodwin, L. H. Gordon, H. C. Gilson, N. Granger, P. N. Granger, 2, J. O. Grant, N. Goodrich, M. Howard, L. P. Henry, D. Hardy, H. C. Hall, T. T. Howard, T. Hillman, R. W. Harlow, A. C. Howard, 2, N. Hobart, Reuben Hardy, M. N. Hutchins, E. L. Hyde, B. Haynes, J. P. Hayes, B. M. Hall, C. M. Houston, O. C. Hart, T. Hill, A. Hurd; H. T. Jones, James Jennings, J. Jones; A. W. Kingsley, M. H. Kendall, H. L. Kasey, A. Kidder, M. D. Kinney, F. Knowles; Wm. Liver, 2, A. B. Lovell, E. A. Lyon, L. C. Lakin, Geo. L. Lowry, S. Leader, J. Ladd, J. L. Locke; J. V. Merrill, D. D. Mather, Wm. P. Mowry, W. W. McGwire, C. A. Merrill, R. Mitchell, Israel Mathewson, J. L. Merrick, G. Moore, E. Martin, V. Mathewson, E. McChesney, M. D. Mathews, J. Mudge, W. W. Marsh, M. E. Mitchell, W. H. Meredith, C. S. Macreeding, Geo. A. Morse, P. Merrill, H. A. Matteson; David Nash, James Nixon, John Noon, F. Nichols, C. Nason; J. F. Pierce, J. Perlin, Isaiah Piper, J. B. Perry, C. A. Plumer, A. Peabie, J. C. Perry, J. A. Potter, H. F. A. Patterson, M. G. Palmer, E. Parsons, Wm. W. Patch, J. E. Pond, A. S. Perry, A. W. Pratt, M. Palmer, C. A. Plumer, J. L. Parker, A. A. Presbrey; S. Quimby; D. W. Ransom, A. T. Riley, F. H. Roberts, Samuel Ray, R. M. Roberts, Charles Remick, M. E. Rugg, G. W. Ruland, F. Ryder; W. W. Smith, E. D. Southworth, Cyrus Stowe, M. M. Sargent, E. Skinner, Wm. F. Smith, W. Silverthorn, A. L. Small, E. M. C. Smith, J. Simpson, W. H. Steaton, Wm. C. Steel, D. H. Sanborn, H. M. Sieder, J. F. Sheffield, C. S. Sanford, T. J. Shaw, R. Smith, J. T. Small, O. E. Springer, Edgar Smith, J. A. Strout, A. C. Sweat, C. W. Smith, Wm. C. Simonds, S. P. Snow, C. H. Smith; C. L. Van Allen, E. Virginia; G. M. Tuttle, George A. Tyrell, T. J. True, A. Taylor, Thos. Tyrie, Thomas B. Treadwell, J. F. Taylor, Wm. Turkington, P. Townsend, K. T. True, O. L. Thompson, J. Thurston; W. H. Winslow, J. H. Whitney, S. F. Wetherbee, 2, E. Wentworth, L. Whitehead, H. Walden, L. Webb, L. D. Wardwell, J. F. Wellman, J. M. Woodbury, G. Whitaker, C. Waldworth, E. L. Wells, S. F. Wetherbee, S. W. Westgate, G. G. Winslow, A. W. Waterhouse, W. Wignall, S. Wentworth.

## Methodist Book Depository.

### Money Letters Received from Jan. 7 to Jan. 14.

M. A. Alvoord, H. W. Adams, S. Allen, 2, N. D. Adams; D. C. Brick, O. M. Boutwell, J. V. Bean, H. M. Blake, M. C. Beale, W. E. Bennett, E. B. Bradford, G. M. Barrows, I. B. Bigelow, B. K. Baker; J. W. H. Cromwell, J. Cooper, P. Oranson, O. O. Crosby, C. J. Clark, J. C. W. Cox, O. G. Cheever, R. Clark, John Cobb, B. W. Chase, A. Caldwell; C. U. Dunning, L. D. Downer, M. J. Downs, A. E. Drew, C. M. Dinmore, J. A. De Forrest, I. E. Day; L. L. Eastman, S. L. Eastman, J. Knwright, C. H. Kewer; N. Fiske, C. P. Flanders, J. Fletcher; H. H. Hosmer, John Haigh, C. O. Howard, J. P. Holton, B. H. Howard; W. H. Jagger, S. Leaver, A. S. Ladd, M. J. Leavitt, N. G. Lippitt, W. Limesy; N. H. Martin, 2, W. V. Morrison, 2, G. A. Morse, E. Martin, M. J. Miller, A. C. Manson, E. McChesney; G. W. Norris, A. J. Nickerson, R. N. Nihall; J. W. Olin; C. A. Plumer, W. W. Palmer; A. D. Roberts, S. A. Rich; C. W. Sawyer, S. Stone; T. B. Treadwell, Wm. Turkington, P. Townsend, H. P. Torrey, T. B. Tupper, D. M. True; J. L. G. Webster, E. W. Virgin, Geo. G. Winslow, J. N. Woods, G. H. Winchester, S. Wentworth, E. B. Whipple, J. M. Woodbury.

JAMES P. MAGEE, Agent, 88 Bromfield St., Boston.

### Acknowledgments.

Rev. D. Waterhouse and wife acknowledge the receipt of \$60, Christmas gifts, and the result of a visit at the Parsonage.

A handsome silver cake-basket, a Christmas gift from the members and friends of their charge, is gratefully and affectionately acknowledged by Rev. D. Hudson and wife, of Whitcombville. Also a handsome Bible, duly inscribed, a New Year's gift from the Sunday school, by B. L. M. Smith, esq., chorister and organist in the same place.

Rev. D. W. Downs and wife acknowledge the receipt of between sixty and seventy dollars as a Christmas present from their friends of Salem charge, N. H. Conference.

Rev. J. Hooper and wife acknowledge a Christmas present of a beautiful pocket-book, containing \$50, in greenbacks; and other valuable articles from friends in East Haverhill, N. H. Also a beautiful picture, from friends at Haverhill Corner.

The members and friends of the M. E. Church, in Marion, Mass., met at the house of their pastor, Rev. J. E. Washburn, on the evening of the 21st of December last, and after spending the evening in singing and social conversation, they departed to their homes, leaving in the hands of the family, with what they had received before and since, the sum of \$125, mostly cash, for which we tender our sincere and heartfelt thanks; and our prayer is that God may bless them with his favor and love.

Rev. M. G. Prescott and wife would gratefully acknowledge a donation of \$40 from their friends in Gardfield, Me., on the evening of Jan. 6.

## Marriages.

In North Easton, Nov. 23, by Rev. Geo. H. Bates, Henry A. Willis, of Thomaston, Me., to Miss Helen E. Thompson, of Easton; Dec. 4, by Rev. Dr. S. C. Brown, assisted by Rev. G. H. Bates, Albert H. Standish to Miss Rebecca E. Capen, both of Stoughton.

## Church Register.

### HERALD CALENDAR.

White Mountain Ministerial Association, Haverhill, N. H., Jan. 30 to Feb. 1.  
Dover District Preachers' Meeting, Great Falls, Feb. 8.  
Portland District Ministerial Association, Saco, Feb. 20.  
Fall River Ministerial Association, Newport, Feb. 20.  
Kearse Ministerial Assn., Wilmot, N. H., Feb. 15.

### POST-OFFICE ADDRESSES.

Rev. J. H. Pillsbury, Middleboro, Ct.  
Rev. W. W. Colburn, East Somerville.

THE FALL RIVER DISTRICT CONFERENCE will meet at Marlboro' Street Church, in Newport, R. I., on Monday morning, Feb. 20, 1871. Every pastor on the District is requested to make a special effort to be present. S. C. BROWN.

**BOSTON THEOLOGICAL SEMINARY.**—The following additional gifts to the Seminary are hereby gratefully acknowledged:  
From Miss Sawyer, of Grace Church, a pair of blankets and four linen towels.  
From Mrs. Johnson, of Tremont Street Church, a basket of cake and bundle of clothing.  
From Mrs. Pope, of Tremont Street Church, an overcoat, one comfortable, and piece of carpeting.  
Jan. 11, 1871. W. F. WARREN.

**TO THE MINISTERS OF READFIELD DISTRICT.**—Dear brethren, you will soon see a notice of our next District Conference, to be held in Winthrop. It will be the last for this Conference year, and the last for Dr. Webster's present term of service. Now, so far as possible, let us arrange to go, and make it an occasion of interest. Some of you have not been present during the past four years. Now let us rally this once.  
A. S. Ladd, for the Committee.

## LIFE INSURANCE.

One of the best established and most substantial companies in the country wants a man of successful experience, of high character and superior abilities for the business, to take charge of the soliciting department of its business in the city of Boston and vicinity, on terms which will be very liberal to a successful man. Address C. W. L., at this office, with real name and references, which, if desired, will be treated with strict confidence. 301 N. CORN. 4th Jan. 19.

**RASCALITY RAMPANT.**—Swindled and swindled around—Every one, humbug, and swindler in America is doing it on the "JACK STANLEY" BANK. Because it has "shown up" the true and true of the swindling fraternity. It gave 40 columns of exposures in 1870. Splendid engraving FRANK to every subscriber. Only 75 cents secures it a whole year. Subscribe NOW, and save being swindled. Specimens, etc., sent free for stamp. Address STAR SPANGLED BANKER, Hinsdale, N. H. Jan. 19.

## ANNIHILATIONISM NOT OF THE BIBLE.

BY REV. N. D. GEORGE.

Author of "Universalism Not of the Bible," etc., etc.

### COMMENDATIONS.

"I hope it will be read and re-read by every saint, by every doubter, and by every advocate of annihilation."—Rev. R. E. Stratton, Pastor of the First Congregationalist Church of Worcester, Mass.

"It is a book for every Minister, Bible Student, and Sunday-school Teacher. It should be read by every member of the Church."—Rev. R. W. Allen, Pastor of the M. E. Church, Newton Upper Falls.

"I hope the book will shortly be found in the house of every Christian."—Rev. C. M. Beevers, D.D., Pastor of the Baptist Church, of Clinton, Mass.

"The effect of the careful reading of this work will be good."—Congregationalist.

"We commend it to all clergymen, and others, who have occasion to be furnished with the best resources of the subject."—Methodist.

"Every preacher, where this error creeps, should buy and study this apt compend; and every person bitten with this delusion should be provided with Bro. George's antidote."—Zion's Herald.

"Like other works of this author, it is thorough, original, and masterly."—Rev. L. C. Howell, Presiding Elder of Worcester District.

"It is a critical and searching examination of texts having bearing upon the heresy of the times."—Rev. C. N. Smith, Pastor of Trinity M. E. Church, Worcester, Mass.

"It cannot fail to instruct the reader, and furnish him with convincing arguments."—Rev. J. O. Peck, Trinity M. E. Church, Springfield, Mass.

"I wish every one might have a copy of this book."—Rev. A. O. Hamilton, Pastor of the M. E. Church, Webster, Mass.

"Have read it with great interest and approval. I hope it will be widely circulated."—Rev. E. O. Haven, D.D., President of the Northwestern University.

Buy it, read it, lend it. For sale by J. P. MAGEE, 38 Bromfield Street, Boston, and by the author, at Oakdale, Mass. Price, \$1.50, with usual discount to ministers and wholesale purchasers. Jan. 19.

**\$5 TO \$10 PER DAY. MEN, WOMEN, BOYS AND GIRLS** who engage in our new business make from \$5 to \$10 per day in their own localities. Full particulars and instructions sent free by mail. Those in need of permanent, profitable work, should address at once: GEORGE STILES & CO., Portland, Maine. Jan. 19, 81 1st St.

### FARMS AND COUNTRY RESIDENCES.

See CHAPIN'S FARM ADVERTISER—60 pages—with an elegant Map—tens of 1870—Mass. Central R. R. and six descriptive articles by Rev. Elias Nason. Mailed postpaid for 50 cents (not half its cost to ministers and wholesale purchasers). Address: GEO. H. CHAPIN, Publisher, Apr. 28, 81 by 24 Tremont Row, Boston.

**\$75 PER WEEK** easily made by Agents. Address: BUREAU OF ADVERTISING, Concord, N. H. Dec. 1, 31 by

## FINANCIAL.

## NEW 7-30 GOLD LOAN OF THE Northern Pacific Railroad Company.

SECURED BY FIRST MORTGAGE ON RAILROAD AND LAND GRANTS.  
SAFE! PROFITABLE! PERMANENT!  
JAY COOKE & CO.

Offer for sale at par and accrued interest the First Mortgage Land Grant Gold Bonds of the Northern Pacific Railroad Company. They are free from United States Tax, and are issued of the following denominations: Coupons \$10, \$500, and \$1,000; Registered \$100, \$500, \$1,000, \$5,000, and \$10,000.

With the same entire confidence with which we recommended Government Bonds to capitalists and people, we now, after the fullest investigation, recommend these Northern Pacific Railroad Bonds to our friends and the general public.

**GOLD PAYMENT.**—Both principal and interest are payable in American gold coin, at the office of Jay Cooke & Co., New York City—the principal at the end of 30 years, and the interest (at the rate of 8 per cent and three-tenths per cent per annum) half-yearly, first of January and July.

**PERFECT SAFETY.**—The bonds are now selling are secured by a first and only mortgage on all the property and rights of the Northern Pacific Railroad Company, which will embrace on the completion of the work.

1. Over Two Thousand Miles of Road, with rolling stock, buildings, and all other equipments.

2. Over Twenty-two Thousand Acres of Land to every mile of finished road. This land, agricultural, timbered, and mineral, amounting in all to more than Fifty million Acres, consists of alternate sections, reaching twenty to forty miles on each side of the track, and extending in a broad, fertile belt from Wisconsin through the richest portions of Minnesota, Dakota, Montana, Idaho, Oregon, and Washington, to Puget Sound.

While the government does not directly guarantee the bonds of the Road, it thus amply provides for their full and prompt payment by an unreserved grant of land, the most valuable ever conferred upon a great national improvement.

**THE MORTGAGE.**—The Trustees under the Mortgage, are Messrs. Jay Cooke, of Philadelphia, and J. Edgar Thomson, President of the Pennsylvania Central Railroad Company. They will directly and permanently represent the interests of the First Mortgage bondholders, and are required to see that the proceeds of land sales are used in purchasing and canceling the Bonds of the Company, if they can be bought with a maturity at not more than 10 per cent premium; otherwise the Trustees are to invest the proceeds of land sales in United States Bonds and Real Estate Mortgages for the further security of Northern Pacific Bondholders. Also, that they have at all times in their control, as security, at least 500 acres of average land to every \$100 of outstanding first mortgage bonds, besides the railroad itself and all its equipments and franchises.

**PROFITABLENESS.**—Of course nothing can be safer than the bonds of the United States, but as the Government is no longer a borrower, and as the Nation's present work is not that of preserving its existence, but that of DEVELOPING A CONTINENT, we recommend those who desire to increase their income and obtain more permanent investment, while still having a perfectly reliable security, that—

United States 3 per cent, at their average premium, yield the present purchaser less than 5 per cent gold interest should they be reduced in 10 years, and no specie payments be resumed, they would really pay only 4 1/2 per cent, or if in three years, only 3 1/2 per cent, as the present premium would meanwhile be paid.

Northern Pacific 7-30's selling at par in currency yield the investor 7 1/2-10 per cent gold interest absolutely for thirty years, free from United States Tax. \$100 currency invested now in United States 5-20's will yield per year in gold, say \$6. \$100 currency invested now in Northern Pacific 7-30's will yield per year in gold \$8.10. Here is a difference in annual income of nearly one third, besides a difference of 7 to 10 per cent in principal, when both classes of bonds are redeemed.

**THE ROAD NOW BUILDING.** Work was begun in July last on the eastern portion of the line, and the money provided by the sale to stockholders of some six millions of the Company's bonds, to build and equip the road from Lake Superior across Minnesota to the River of the North—725 miles. The grading on his division is now well advanced, the iron is being laid rapidly; and, as the work is at work on the line, and a lot of the August next, this important section of the road will be in full operation. In the meantime, orders have been sent to use Pacific coast for the commencement of the work on the western end in early spring, and thereafter the work will be pushed, both eastward and westward, with as much speed as may be consistent with solidity and a wise economy.

**RECEIVABLE FOR LANDS.** These bonds will be at all times, before maturity, convertible, at \$1.10, in payment for the Company's lands, at their lowest cash price.

**BONDS EXCHANGEABLE.**—The registered bonds can be exchanged at any time for coupons, the coupons for registered, and both these can be exchanged for others, payable, principal and interest, at any of the principal financial centres of Europe, in the coin of the various European countries.

**HOW TO GET THEM.**—Your nearest Bank or Banker will supply these bonds in any desired amount, and of any needed denomination. Persons wishing to exchange stocks or other bonds for these, can do so with any of our Agents, who will allow the highest current prices for the marketable securities.

Those living in localities remote from banks, may send money, or other bonds, directly to us by express, and we will send back Northern Pacific Bonds at our own risk, and without cost to the investor. For further information, pamphlets, maps, etc., call on or address the undersigned, or any of the Banks or Bankers employed to sell this loan.

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